- Cosmology of KYOTO -

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A Basket of Fish

A story in the "KONJAKU MO NOG ATARI" tells of an old peddler woman who regularly sells dried fish to an encampment of samurai. One day the swordsmen go hunting in Kitano and see her in the woods. She is carrying a large basket and a whip, and when they call out to her she starts to run away.

Suspicious, they open her basket and find a chopped-up snake inside. She would whip the bushes to make snakes crawl out, then kill them and sell the meat as dried fish, the story goes.

A Basket of Sushi Ayu

A story from the "KONJAKU MO NOG ATARI": A PEDDLER WOMAN gets drunk and falls asleep near the gate of a house. When she wakes up, she accidentally vomits in her basket of SUSHI AYU. She is very upset, but then she simply mixes the vomit into the food. Since sushi ayu looks rather like vomit, the customers don't notice, but those who discover what she has done lose their taste for sushi ayu, the story goes.

A Demonic Oil Jug

A story from the "KONJAKU MO NOG ATARI": Pħ no no Miya, the MINISTER of the Right, leaves the palace one day at noon, and as he heads down OMIYA OJI, an oil jug flies in front of his carriage. He watches as it enters the keyhole of a house gate. When he gets home he sends someone to check that house, and learns that a young woman of the family had been ill, and died around noon. The minister concludes that he saw the evil spirit that killed her, the story goes.

Present-day Omiya Dori

A Fox as a Nursemaid

In a story from the "KONJAKU MO NOG ATARI," a two-years-old chaild is playing with his wetnurse at the home of General Minamoto no Masamichi near Muromachi Koji. Suddenly the child begins to scream very loudly, and the wetnurse also shrieks. Masamichi runs in and finds two identical wetnurses tugging the child back and forth by the hands and feet. Assuming that one must be a fox, he draws his sword and runs at them, and one of the nursemaids vanishes into thin air, the story goes.

Shijo-Muromachi neighborhood

A Ghost-in-Life from Omi

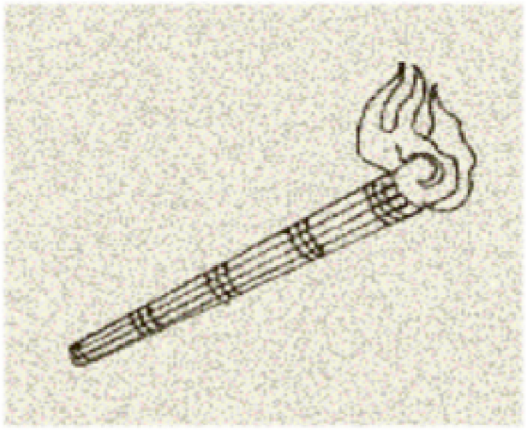
A story from the "KONJAKU MO NOG ATARI": A woman asks a man going to Owari to take her along, and he reluctantly agrees. When she reaches her destination she invites him to stop at her house if he is ever in Omi, then vanishes. He stands frozen with fear, and suddenly hears wailing inside the house. He finds out the master has just died, after saying that the ghost-in-life of his wife in Omi had arrived. Later he visits the woman's house and receives a meal and many gifts, the story goes.

A Haunted Pavilion

A story from the "KONJAKU MO NOG ATARI": High Steward Okimi has a woman arrange a liaison with a certain court lady, but at the last minute they find others using the meeting place. At the woman's suggestion, they stay in an empty old pavilion. In the dead of night a gruesome woman appears and says she is the mistress of the premises. Okimi rushes to escape, and finds his companion half dead. He manages to take her home, but when he visits the next day she is dead, the story goes.

A Palace Official Eaten

A story from the "KONJAKU MO NOG ATARI": Work at the Palace of Administration begins by torchlight before dawn, and on a certain morning one man fails to show. His carriage is already parked at the Taiken Gate, so his colleagues rush to his office in the east wing, but the torch is out and the place is deserted. They light a torch and go in and find a bloody head with some tufts of hair on the floor, beside a pair of bloodstained shoes, the story goes.



Torch of oiled pine sticks

Abe no Seimei

921 - 1005. Master of YIN-YANG DIVINATION, founder of the HOUSE OF TSUCHIMIKADO. Studied astrology and divination with the Kamo family. Reputedly expert at the mercurial magic technique of manipulating PUPPET DEMONS. His skills are recounted in fables about fencing matches with an aged priest, foreseeing disasters, and helping FUJIWARA NO MICH IN AG A dispel curses. One legend says his mother was a fox. Today the Seimei SHRINE stands at the reported site of his home near the BRIDGE OF RETURN.

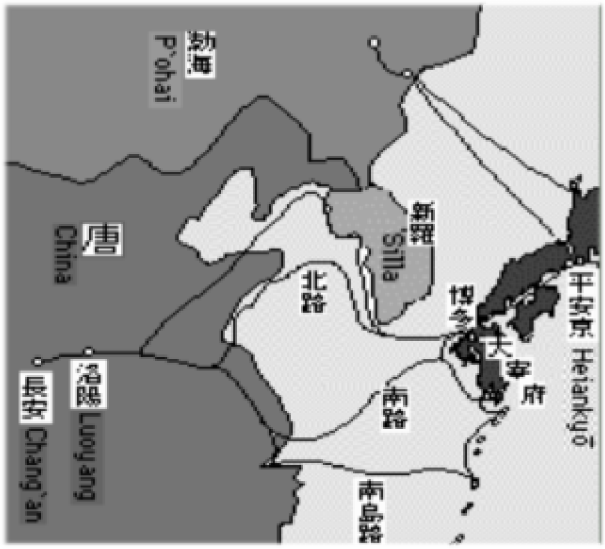
Seimei Shrine

Acharya

Eminent Teacher. Original SANSKRIT meaning is "initiator." The highest rank in SHINGON BUDDHISM, denoting a priest qualified to initiate others into esoteric teachings and practices. KLIKAI attained this rank, undergoing a special ANOINTMENT rite and receiving the teaching name Hen jo Kongo (Diamond of Universal Illumination).

Adjutant and Imperial Scholars

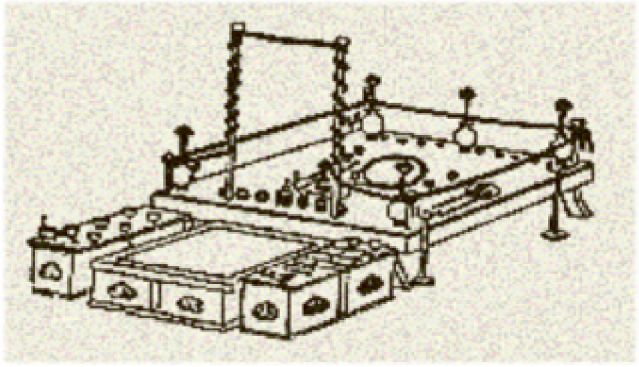
During the 8th and 9th centuries, the government sponsored two types of students to travel to China. An adjutant scholar was attached to an official mission and received money for one or two years of research in a specialized field. An imperial scholar was sent for thorough, long-term training, usually lasting 20 or 30 years, during which he was expected to support himself. SAICHO went to China as an adjutant scholar and interpreter. KLIKAI went as an imperial scholar, but returned after just three years.



Routes from Japan to the continent

Altars

Buddhist images are placed on various types of altar platforms, around which memorial services and esoteric rituals are performed. The main types include large altars which hold the principal image of a TEMPLE, hearth altars for rituals involving burnt offerings, and small altars where special ceremonies such as the ANOINTMENT rites are performed.



Hearth altar

Amida Buddha

(Amida Nyorai) Long ago, when the BUDDHA Lokesvaraja extended his hand of wisdom, an Indian king became his disciple. For eons the disciple performed BODHISATTVA practices to fulfill his AS vows and become Amida, the Buddha of Boundless Light and Life. Believed to have created the PARADISE of the PURE LAND and to have vowed that anyone who recites the NENBUTSU will receive the benefit of his infinite merit and be reborn there. The main deity of PURE LAND BUDDHISM, which is focused on yearning for rebirth in his paradise.

Amida Buddha

Amida Sutra

One of the three main texts of PURE LAND BUDDHISM. It describes the paradise of the PURE LAND of the AMIDA BUDDHA, and explains that those who regularly invoke his name will be reborn there. (In "Cosmology of Kyoto" KDYA's sermon at the EASTERN MARKET is based on a passage of the Amida Sutra.)

Amulets

(Ofuda) Amulets which are believed to bring good health, protection from misfortunes, or success are distributed or sold at many SHRINEs and TEMPLEs. Made of paper or wood, they usually bear the name and often the image of a deity. Amulets are believed to have originated from the ancient tradition of YIN-YANG DIVINATION.

Animals

The third of the SIX REALMS of existence. The 3.4 billion species of birds, beasts and insects mostly live in the oceans, while some live among HUMANS or HEAVENLY BEINGS. They pass each day in fear, for they continually wound and kill each other and are prey to fishers and hunters, undergoing the torments of half an eternity only to be killed at random. HUMANS with no capacity for reflection, who receive kindnesses from the faithful but give nothing in return, are rewarded with incarnation as animals.

Scene from the animal realm

Annual Observances

The numerous formal ceremonies of the HE IAN court were listed on a special screen which stands today in a corridor adjacent to the SEIRYODEN of the modern Kyoto Imperial Palace. Although there was some variation from year to year, some 270 different annual rituals are known to have been observed вЂ” an average of five per week. They ranged from conferrals of rank and office, to various rites of religious or folk origin including purifications, memorial services, dances, games and aesthetic contests.

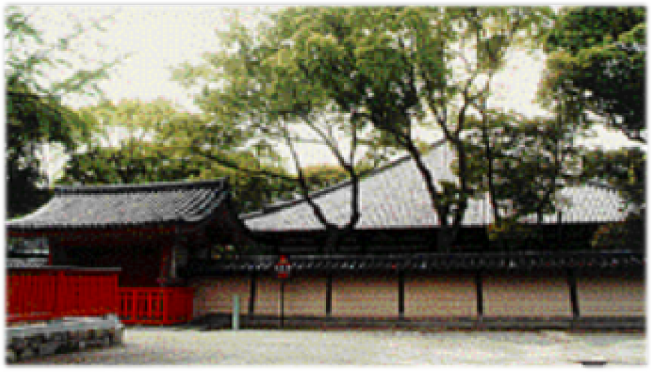
Heian-period list of annual observances

Anointment

A ritual in ESOTERIC BUDDHISM for the initiation of a practitioner or teacher, in recognition of a level of spiritual attainment. Based on an ancient enthronement ceremony for Indian kings. Water, symbolizing the mystic precepts, is sprinkled on the head to signify the transmission of wisdom. There are many types of anointment, including rites to link a novice believer to the providence of the BUDDHAs, to "receive light" or become a disciple, and to become an ACHARVA.

Anointment Hall

One of the TEMPLE buildings at TOJI, erected by KLIKAI and modeled after the Blue Dragon Temple where he trained when he was an envoy to China. It is designed in a dual-hall style, with a sanctuary at the south, a hall for votive cards and tablets at the north, and a lower room connecting them. In the Anointment Hall is an altar where votive offerings are burnt during MYSTIC INCANTATIONS, with a WOMB REALM MANDALA hanging behind it. The present building was completed in 1633.



Anointment Hall at Toji

Appearance of Interminable Hell

This hell is guarded by four copper dogs 240 km long, seven iron castles and seven layers of iron cables. The bottom has 18 walls, and beyond them are thickets of standing swords. Each castle has seven stakes spouting fire. Between the walls are 84,000 fire-breathing iron pythons, and 50 billion insects, each pouring sparks from 84,000 mouths. Each of the 18 DEMONs has 64 eyes with protruding iron eyeballs and eight bull's heads, each with 18 horns spouting ferocious flames, it is said.

Scene in Interminable Hell

Ariwara no Narihira

825 - 880. One of the outstanding tanka poets of the HE IAN period, a man of considerable brilliance. His political career was blocked by the Fujiwara family. Many of his poems were included in the main anthologies of the time.

Ariwara no Narihira

Aroma Eaters

A kind of HUNGRY GHOST. Incarnation in this form is earned by those who during human existence denied their families delicious food but ate it before their eyes. The victuals which allow them to survive are the smells they find around altars erected in the forests, or water used in prayers for the healing of sick human beings.

Aroma Eater

Arrowcatcher Jizo

During a serious drought in the early 9th century, the EMPEROR asked Shubin, the chief priest of SAIJI, and KLIKAI, the chief priest of TOJI, to pray for rain. Legend has it that when KOKAI'S RAIN PRAYER succeeded, the humiliated Shubin angrily shot an arrow at Kukai, but a priest appeared from nowhere and blocked the arrow with his shoulder. The priest is believed to have actually been a JIZO statue, and it is still worshiped today as the Arrowcatcher (Yatori) Jizo near the site of the RAJOMON gate.

Arrowcatcher Jizo

Ashuku Buddha

Buddha of the Eastern Quarter, a disciple of the GREAT SUN BUDDHA. Believed to reside in the Land of Sweet Goodness, which overflows with flowers, perfume, music and light, where he preaches the wisdom of detachment and impartial reflection.

Ashuku Buddha

Ashuras

The fourth of the SIX REALMS of existence. A class of DEMONs said to be born as either angry or proud or foolish. Most live at the bottom of a great sea north of MOUNT SUMERU, but some live in crags between the four continents. They are constantly battling the gods of the realm of HEAVENLY BEINGS, who attack, wound and kill them. They cower when they hear thunder, because they think it is the drums of the gods, who come three times a day with implements of torture to inflict unspeakable suffering upon them.

Scene of the ashura realm

Auspicious Topography

According to Chinese GEOMANCY, the strongest flow of positive energies is in a valley which opens toward lower land to the south and is protected by mountains on the north (the source of evil), with flowing water to the east and a main road out to the west. HEIANKYO, which was planned according to Chinese tradition, lies in just such a place, opening south toward Ogura Pond, with Mount Funaoka and other mountains to the north, the Kamo River along the east, and the Sanyo and San'in Highways to the west.

Heiankyo

Beggars

(Kojiki) The Japanese word for beggar originally meant a Buddhist monk who supported himself by walking with a bowl in which people would place food or money. Monks still follow that practice, but the term now refers to ordinary beggars whose predecessors imitated the monks.

Heian-period beggars

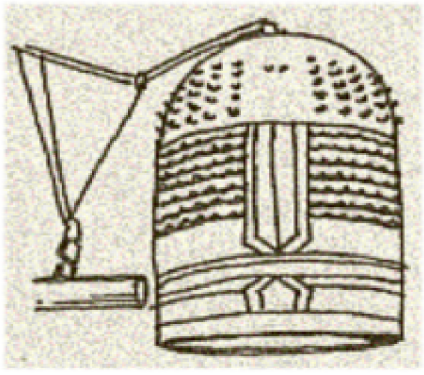
Bell

RITUAL IMPLEMENT, often with a handle resembling a VAJRA (symbolizing the interaction of male and female principles). The sound of the bell is believed to please the BUD OH As, and to shake away human illusions. There are five varieties, which are placed at the center and on the four sides of a large altar: single-pronged, three-pronged, five-pronged, jewel, and pagoda

Bell with vajra-type handle

Bell of Chinkoji

When Keishun, the founder of CHINKOJI, was named an ambassador to China, he was worried about the TEMPLE'S marvelous bell which tolled through all of the DARK WORLDS. He buried it and left strict orders not to dig it up during the three years he would be away. But after two years the monks grew impatient and unearthed it. Its wondrous ring is said to have reached Keishun's ears in China. Later he scolded them, 'If it had stayed buried for three years, it would have rung without being struck.'



Bronze temple bell with wooden striker

Benzaiten

Sarasvati, the Hindu-Buddhist goddess of music, eloquence, wealth and wisdom, who is portrayed playing a lute. In Hinduism, a deification of the rivers that furnish the harvest. In medieval Japan she came to be identified with a serpent that was believed to be the guardian of wealth. In modern Japan, Benzaiten is revered as the patron of speech, learning and music, one of the seven gods of good luck.

Benzaiten

Bodhisattva

An enlightened being who has postponed the final step of reaching buddhahood in order to fulfill a vow to save all beings. Believed to intercede with boundless compassion on behalf of those in distress. The highest rank in the Buddhist pantheon below that of BUDDHA. The best known bodhisattvas in Japan are JIZO and KANNON.

Book of the Tengu

A set of seven ILLUSTRATED SCROLLS which satirize the arrogance and violent campaigns of prominent Buddhist TEMPLEs, and the exotic rituals of new religious sects. All of the characters are crow-beaked TENGU goblins in religious garb. They act out alleged perversities of SHUGENDO ascetics and excesses of monks, hermits and priests affiliated with TOJI, ENRYAKUJI and other Buddhist centers. The book dates from the 1290s.

Priests depicted as tengu

Book of the Tsuchigumo

ILLUSTRATED SCROLL from the 13th century. Portrays the HEIAN-period general MIN AMO TO NO YORIMITSU, assisted by WATANABE NO TSUNA, exploring a ramshackle house where they encounter various ghostly mutations before wiping out the TSUCHIGUMO. A part of the scroll is pictured at right.

Brahma and Indra

Buddhist gods originating in Hinduism. Brahma, said to have been clarified in the heavenly PURE LANDs, is regarded as the creator and supreme controller of the world. Indra lives at the summit of MOUNT SUMERU, and is the ruler of the gods, subduer of ASH UR AS, and supreme protector of BUDDHAs and Buddhist practitioners. Their images appear at the eastern (Brahma) and western (Indra) edges of the THREE-DIMENSIONAL MANDALA at TOJI.

Indra combatting ashuras

Bridge of Return

The bridge over the Horikawa canal at ICHIJO OJI was said to be the crossing point between the human world and the spirit world. It actually marked the city limits of HEIANKYO. Named for the resurrection there of MIYOSHI NO KIYOTSURA, it is also the place where ABE NO SEIMEI revived his father who was slain with a sword, and where he would charm deities and summon them for divinations. WATANABE NO TSUNA is one of many people said to have met DEMONs or ghosts at the Bridge of Return.

Bridge of Return (Ichijo-Horikawa)

"Brief Account of the Dawn Land"

("Fuso Ryakki") Chronology of Japan, which was known in China as 'place of the dawn.' Written during the 12th century in classical Chinese, by Koen. It begins in the 6th century BC with the legendary first EMPEROR Jimmu, and continues to about 1100 AD.

Buddha

SANSKRIT word meaning 'one who has attained enlightenment' — perfect insight into the natural world and the beings who inhabit it. In BUDDHISM the term is used to refer to a series of teachers, especially GAUTAMA BUDDHA ('the Buddha'), and certain spiritually accomplished persons. A buddha is regarded as an embodiment of compassion as well as wisdom, and in some schools is viewed as an example of the state which anyone is capable of reaching through spiritual discipline.

Buddhahood in This Very Body

Attainment of perfect enlightenment during one's present lifetime. This central tenet of SHINGON BUDDHISM, explicated by KClKAI in a famous treatise, holds that through prescribed practices with the body, speech and mind, it is possible to integrate one's microcosmic human self with the macrocosmic essence of the GREAT SUN BUDDHA. Interpreted by the faithful as an inspiration to perform spiritual practices frequently and rigorously.

Buddhism

Religion founded on the teachings of GAUTAMA BUDDHA that life is suffering, everything is impermanent, and the self is an illusion arising from desires and attachments. The release from suffering is said to be clear understanding (enlightenment) reached through spiritual discipline, meditation, and righteous behavior including compassion for all living creatures. There are two main schools, THERAVAOA and MAH A YANA. Buddhism reached Japan from China and Korea, beginning about 550 AD.

Bureau of Books and Instruments

(Giyoden) East of the SHISHINDEN. Storehouse for musical instruments, documents and other possessions of the imperial household. The veranda rooms along its four sides contained lodgings for state MINISTERS, salons for COURT NOBLES, and council chambers. (Number 13 at right.)

Plan of Imperial Palace Residences

Bureau of Consorts

(Joganden) At the center of the north edge of the IMPERIAL PALACE RESIDENCES, attached to the palace of the empress. Used for managing the activities of the court ladies who were the EMPEROR'S concubines. (Number 3 at right.)

Plan of Imperial Palace Residences

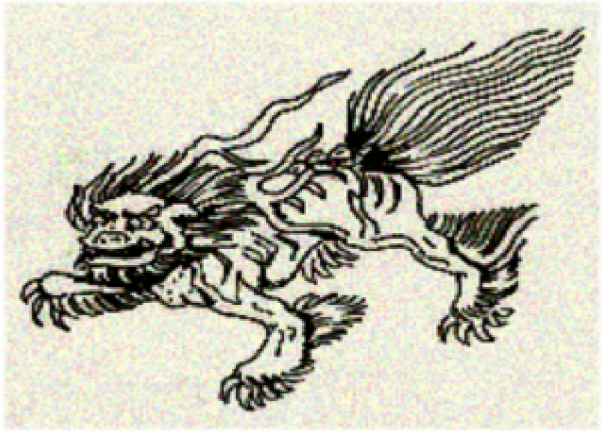
Buried Curse

In one of the "TALES FROM UJI," FUJIWARA NO MICH IN AG A is walking with a dog to HOJOJI, but in front of the gate the dog starts barking and holds him back. Michinaga consults ABE NO SEIMEI, who tells him 'A curse on you is buried there.' They dig and find a piece of paper. Seimei folds it in the shape of a bird, says an incantation and sends it flying through the air. It lands at the house of the YIN-YANG DIVINATION master who laid the curse, and the state MINISTER who requested it is exiled, the story goes.

Site of Hojoji (Hirokoji-Kawaramachi)

Byakko

'White Tiger.' Guardian of the west, one of the GODS OF THE FOUR QUARTERS.



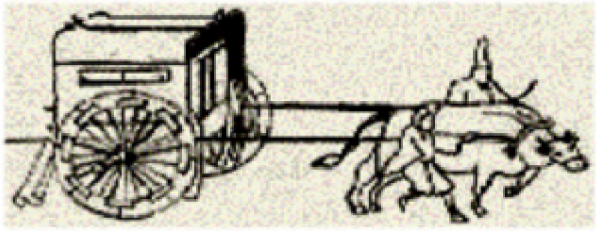
Capital Ghostbusting

Why did EMPEROR KAMMU abandon his new capital of NAGAOKAKYO after just ten years? Construction had been slowed by two big floods, but historians say the real reason was to escape from the vengeful ghost of his brother PRINCE SAWARA. The prince died full of bitterness at being linked with the assassination of Fujiwara no Tanetsugu, the imperial adviser in charge of building Nagaokakyo. The EMPEROR made energetic efforts to pacify the prince's spirit after moving the capital to HEIANKYO.

Capitals of Japan, 8th century

Carriages

Ox-drawn vehicles used by the nobility of HEIANKYO to travel in the city and suburbs. The roof design and the color, pattern and quality of the curtains which served as walls were strictly determined by the SOCIAL RANK of the occupants. Passengers sat on straw mats.



Carriage

Causation

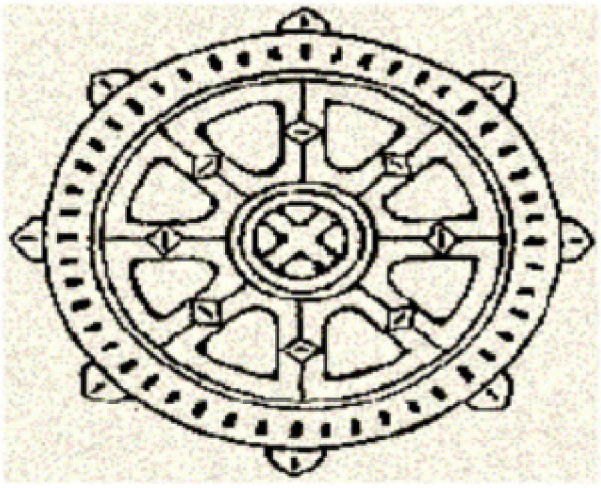
BUDDHISM teaches that everything is the result of a cause and a condition. For anything to occur, there must be a direct cause (for example, a seed) assisted by an indirect condition or influence (a farmer, rain, etc.).

Celebrations of the New Capital

On the 16th day of the year after the founding of HEIANKYO, a banquet was held at the IMPERIAL PALACE and songs and dances were performed for the EMPEROR, with men and women stamping their feet in rhythm and singing, 'May the new capital flourish forever.' On the 11 th day of the fourth month, EMPEROR KAMMU held a special banquet at which he personally sang traditional songs in praise of his new capital.

Chakra

A RITUAL IMPLEMENT based on an ancient Indian throwing weapon. Named with the SANSKRIT word for 'wheel.' Used in ANOINTMENT rites and other ceremonies as a symbol of a BUDDHA or BODHISATTVA.



Chakra

Chamber of Burning Vats

An outer chamber of the HELL OF CONSTANT REVIVAL, reserved for those who killed a living being and cooked and ate it sometime in the past. The sinners are put in iron cauldrons and boiled like beans, it is said.

Chamber of Burning Vats

Chamber of Crashing Mountains

An outer chamber of INTERMINABLE HELL, reserved for those who in the past snatched food from someone who had taken vows and was training to reach BUDDHAhood, and did not give it away. Mountains 8 km high and wide tumble down and crush the sinners. After crushing they are reborn and after rebirth they are crushed. Eleven fires envelop the body, and DEMONs cut it all over and pour molten lead in the wounds. All sorts of plagues are rampant, and it is impossible to keep track of the centuries, it is said.

Chamber of Darkness

An outer chamber of the HELL OF CONSTANT REVIVAL, reserved for those who killed an animal at sometime in the past, for example by covering up the mouth and nose of a sheep, or crushing a turtle between two slabs. Here, in pitch blackness, a tremendous wind that is keenly hot like finely honed swords continually rages, and the sinners are roasted on the flames it fans, it is said.

Scene in the Hell of Constant Revival

Chamber of Decimation

An outer chamber of the HELL OF BLACK CHAINS, reserved for those who at sometime in the past killed a person, or bound a person with ropes, or stole someone's food. DEMONs chase the sinners and beat them with rods, slash them from behind with swords, and shoot arrows into them, it is said.

Chamber of Decimation

Chamber of Endless Screams

An outer chamber of the HELL OF BLACK CHAINS, reserved for those who at sometime in the past preached an untrue sermon based on false ideas, or abandoned everything and drowned themselves. Beneath a steep precipice, they are tied to red hot iron bars and thrust onto burning coals mixed with countless sharp iron swords. Or their bodies are torn to ribbons by dogs with flames spouting from their fangs, it is said.

Scene in the Hell of Black Chains

Chamber of Every Agony

An outer chamber of the GREATER SEARING HELL, reserved for those who as ordained Buddhist priests sometime in the past served liquor to women who were upholding the teachings, tricked them into having sexual relations, and gave them money or gifts. The sinners* skins are peeled off by flaming swords which leave the flesh intact, then their bodies and skins are fried on a searing griddle, and molten iron is poured on them. Intense, cumulative tortures are applied for eons, it is said.

Chamber of Excrement

An outer chamber of the HELL OF CONSTANT REVIVAL, reserved for those who at one time in the past killed deer or birds. Here there is a boiling mud of dung and urine filled with countless sharp-toothed maggots. The sinners are thrown in and forced to eat the blazing excrement while the maggots destroy their skin, devour their flesh and suck the marrow from their bones, it is said.

Chamber of Excrement

Chamber of Extreme Agony

An outer chamber of the HELL OF CONSTANT REVIVAL, reserved for those who capriciously killed a living being at sometime in the past. They are grilled on a steady fire of iron at the foot of a steep cliff, it is said.

Chamber of Extreme Agony

Chamber of Fire Clouds

An outer chamber of the HELL OF WAILING, reserved for those who at some time in the past forced people to drink liquor and then mocked or shamed them. Here there is a bonfire 100 meters high where DEMONs roast the sinners until their bodies are entirely melted. When they are removed from the flames they return to life, and the treatment is repeated without respite for countless months and years, it is said.

Chamber of Horrors

An outer chamber of the HELL OF MASS MISERY, reserved for those who forced somebody's child to engage in a sexual act sometime in the past. Sinners watch DEMONs stab the sex organs of their own children with iron spears and awls, or jam spikes into them, until the anguish of parental love makes them faint away. Then the torment becomes physical, as they are suspended upside down and molten copper is poured into their anuses and burns all their organs to ash before it comes out their mouths, it is said.

Chamber of Horrors

Chamber of Infinite Torment

An outer chamber of the HELL OF GREATER WAILING. DEMONS pull out the sinner's tongue with crowbars, then the tongue grows back and is pulled out again. The eyeballs are also pulled out the same way, and the body is sliced up with razor-edged swords, it is said.

Chamber of Joylessness

An outer chamber of the HELL OF CONSTANT REVIVAL, reserved for those who killed a bird or animal at sometime in the past, or tormented them by blowing whistles or beating drums. Birds, dogs and foxes with flaming snouts screech and howl while continually nibbling away at the sinners and scattering their flesh and bones. Then maggots with powerful teeth bore into the sinners' bones and suck out their marrow, it is said.

Chamber of Lotus Blossoms

An outer chamber of the SEARING HELL, for those who sometime in the past starved themselves in hope of being reborn in PARADISE, or taught false ideas. While their own bodies blaze with flame, sinners hear their companions say, "Ah, there's so much water, and cool shade." They run to find it but fall into bonfire pits and are burnt to a crisp, then are brought back to life for more grilling. They manage to find a pond, but it is full of flaming white lotus blossoms which fry them anew, it is said.

Chamber of Multiple Agonies

An outer chamber of the HELL OF MASS MISERY, reserved for men who had sexual relations with men sometime in the past. The bodies of men with whom they had relations in life appear with flames completely enveloping them, so that if they are embraced, the sinner's own body is burned to ash. Upon dying the sinner is instantly reborn, and if he grows frightened and tries to run away, he falls off a sheer cliff, and his remains are scattered about after being eaten by fire-breathing birds and foxes, it is said.

Chamber of Myriad Cruelties

An outer chamber of the HELL OF CONSTANT REVIVAL, with countless tortures. Reserved for those who at sometime in the past tortured people by tying them up, beating them with sticks, forcing them to make long journeys, throwing them off cliffs, making them inhale smoke, or by other means, and for those who frightened small children.

Scene in the Hell of Constant Revival

Chamber of Plagues

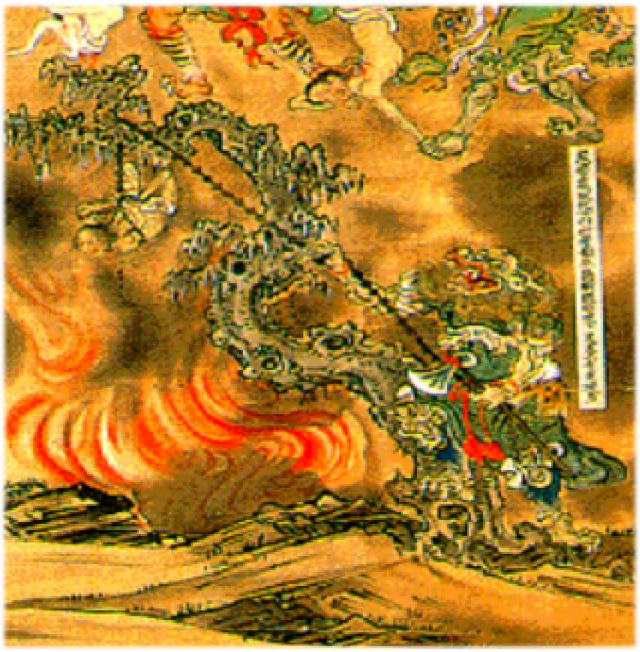
An outer chamber of the HELL OF WAILING, reserved for those who at some time in the past watered down liquor and sold it under false pretense. Here there are 404 different diseases, any one of them powerful enough to kill most people on the earth in a single day and night. Also, fiery maggots emerge from the sinners' bodies and relentlessly devour the skin, flesh, bones and marrow, it is said.

Chamber of Stabbing

An outer chamber of the HELL OF GREATER WAILING. The mouths and tongues of sinners are pinned together with red-hot iron needles so they cannot cry or scream, it is said.

Chamber of Stoic Endurance

An outer chamber of the HELL OF MASS MISERY, reserved for those who had an affair with someone else's wife or mistress sometime in the past. Sinners are hung head down from trees and grilled by fire from below, until their bodies are entirely consumed, then they are born again, and if the agony makes them scream, the fire enters their mouths and fries every organ of their bodies, it is said.



Chamber of Stoic Endurance

Chamber of the Bird Monster

An outer chamber of INTERMINABLE HELL, for those who once dammed a river used by others or caused someone to die of thirst. A bird the size of an elephant, with a sharp beak shooting flames, carries the sinners off and drops them from high in the sky, smashing them to bits. They are promptly reborn, and again carried off by the bird. Or they are chased along roads paved with sharp swords that slice off their feet, while dogs whose fangs spout flames tear at their bodies, it is said.

Chamber of Whirling Swords

An outer chamber of the HELL OF CONSTANT REVIVAL, reserved for those who in a state of passion killed a living being sometime in the past. Inside iron walls 80 km high, red-hot iron clubs pour down like rain, and flames far hotter than the fire of the human world continually rage. Anything that touches these fires for the briefest moment turns to dust. There is also a forest of keenly sharp swords, where more double-edged swords rain from above, it is said.

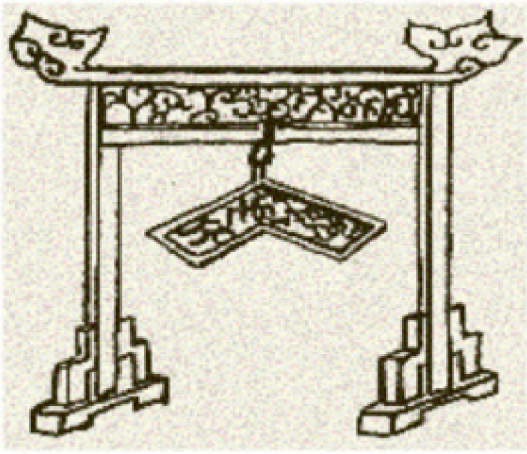
Scene in the Hell of Constant Revival

Chamber of Winds

An outer chamber of the SEARING HELL, reserved for those who believed in false ideas sometime in the past. Sinners here are blown by a tremendous wind and whirled around in space until their bodies can no longer be seen. Then a sudden wind of surpassing power pulverizes them and scatters the dust, they are again born and blown around and scattered, and the cycle is repeated for ages, it is said.

Chevron Gong

Buddhist RITUAL IMPLEMENT struck with a wooden stick during ceremonies, prayers or SUTRA readings. The sound is intended to catch the attention of the deities and to awaken people from their spiritual sleep. A flat metal plate shaped like a chevron, it is suspended from a wooden frame.



Chevron Gong

Children's Games

A HEIAN game for the new-year season was gitcho, in which a wooden ball was struck with a long-handled mallet wrapped with colored threads. Children's dolls, called hina, were made of paper and ornamented with baubles or votive offerings. In winter, giant snowballs were made and rolled around. Spinning tops were common toys. Large groups played inji-uchi, a stone-throwing game with two teams, which remained popular even though it was prohibited because of occasional deaths.

Gitcho

Chinkoji

The TEMPLE gate of Chinkoji is believed to mark the crossroads of the SIX REALMS. Located at the entrance to the TORIBENO burial ground, it was a place where funeral rites and prayers for the souls of the dead were performed. The temple well was said to be the entrance to HELL, and ONO NO TAKAMURA was said to use a branch to climb up and down. The bell of Chinkoji is said to resound through the ten billion realms of the DARK WORLDS, to summon the souls of the dead.

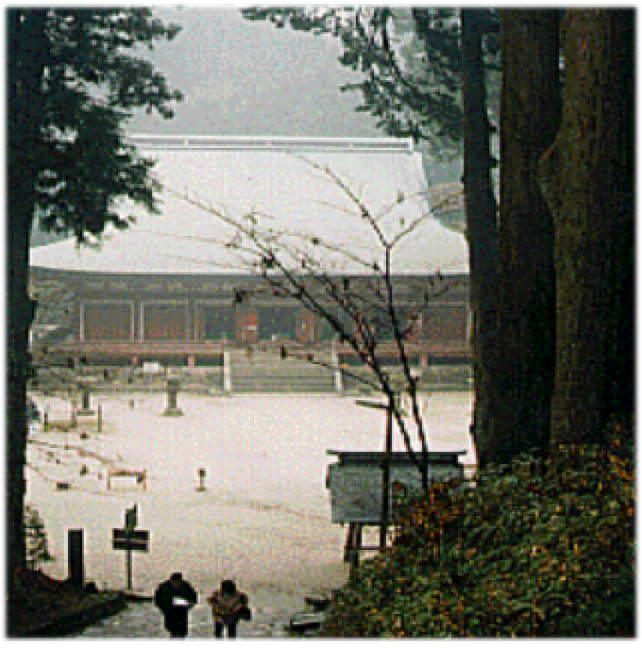
Chinkoji (near Matsubara-Higashioji)

Chronicle of Michizane's Ghost

The "Historical Outline of Japan/' a 34-volume official history from the 12th century, credits a series of extraordinary phenomena and imperial misfortunes to the vengeful ghost of SUGAWARA NO MICHIZANE, proving what awe he inspired at the time. It describes an intimidated EMPEROR DAIGO ordering the demotion that disrupted and cut short Michizane's life, and the ensuing tragic events, terming the death of Crown Prince Yasuakira in 915 "an occasion caused by the bitter resentment of Michizane's spirit."

Circle of the 25 Meditations

NENBUTSU practice group founded in 986 by 25 monks at YOKAWA, inspired by the book “ESSENTIALS OF SALVATION." Named for 25 methods which are said to provide release from 25 states of unenlightened existence. Meetings were held on full-moon nights. A chief purpose was to assist the spirits of members who had died toward rebirth in the PURE LAND, through concentrated NENBUTSU chanting. The group's policies survive in a covenant written by YOSHISHIGE NO YASUTANE and rules drawn up by GENSHIN.



Mount Hiei

Citizenry of Heiankyo

HEIANKYO included about 40,000 homes, and the population is thought to have exceeded 100,000. Most residents could support themselves by tilling field allotments which were leased from the government, but since those fields were usually far from their homes, many people preferred to take jobs with wealthy nobles or government agencies. Some became merchants or craftspeople. As the UKYO district degenerated, it was gradually converted to fields, and opportunities for farm work increased.

Heian-period carpenters

Cloister Government

From 1086 to 1192, following the decline of the FUJIWARA REGENCY, governing power was in the hands of retired EMPERORs who took monk's vows and resided in Buddhist cloisters or monasteries. The 'cloistered' retired EMPERORs SH IRAK AW A, Toba and Goshirakawa ran the country with their advisers through this period, while a series of their relatives, often children, held the throne. The system ended when the warrior class seized political power and set up the shogunate at Kamakura.

Retired Emperor Goshirakawa

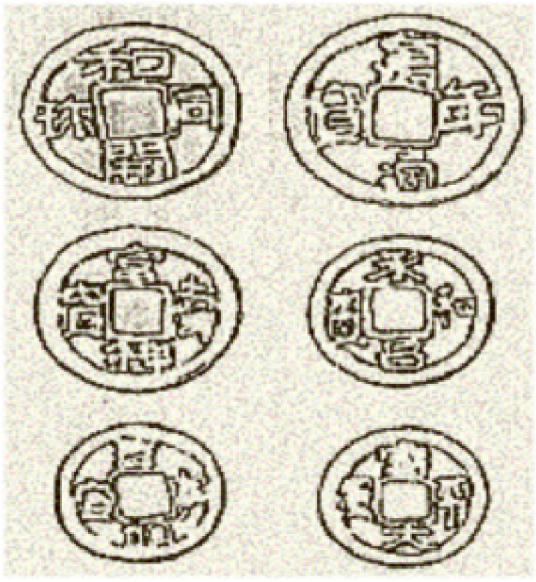
Cockfighting

Entertainment in which a pair of trained fighting cocks are released and viciously attack each other. In ancient Japan cockfights were traditionally held during the third month of the lunar calendar.

Cockfighting (from an ancient scroll)

Coins

Twelve different coins were minted under imperial authority between 708 and 958. Each was round with a square hole in the center and four characters on one side, usually including the name of the ERA when it was issued. Coins circulated only around the capital and were used exclusively by the aristocracy. By the end of the HE IAN period, imported Chinese coins had begun to be used. Goods, especially rice or cloth, were often used instead of money for payments and salaries.



Imperial coins

"Collectanea"

("Senjosho") Anthology of about 100 tales reflecting the Buddhist worldview, dating from the 12th or 13th century.

Common People's Clothes

Men wore tight-sleeved short tunics, mid-length hakama trousers, and straw sandals. Poorer men wore sleeveless pullover garments. Women sometimes wore simple sleeveless or short-sleeved tops, and also used tight-sleeved informal garments with a short skirt-like cloth wrapped around the outside.

Common woman, later Heian period

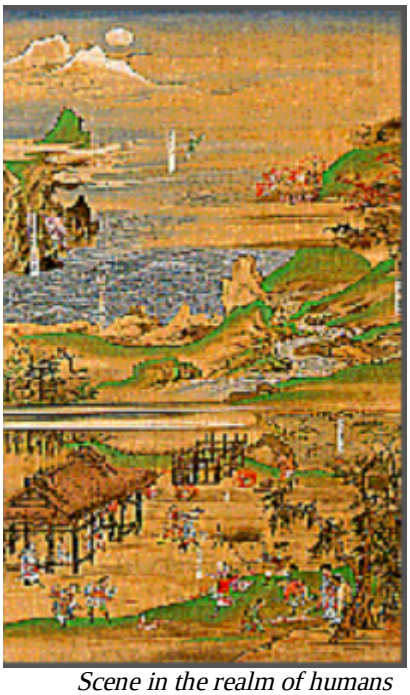
Conch Horn

RITUAL IMPLEMENT made by opening a hole in the valve of a conch shell. Its sound represents the cleansing of sins and the beckoning of all beings toward enlightenment, like the voice of a teaching BUDDHA, which is said in some SUTRAs to enable rebirth in PARADISE. Carried by SHUGENDO mountain ascetics for ritual use as well as to scare away wild ANIMALS.

Conch horns

Contemplating Impermanence

No matter how much wealth and status is obtained in the realm of HUMANS, the body will perish, for whatever thrives will inevitably collapse, anything encountered will be lost, and youth and health do not last forever. Such confemplafion of fhe ephemeral, morfal nature of existence is one of three types of contemplation designed to inspire spiritual training to seek the goal of eternal happiness known as enlightenment.



Scene in the realm of humans

Contemplating Impurity

The strongest of affections and attachments in the realm of HUMANS is love between a man and a woman, but however beautiful the outward appearance, the inside is stuffed with filthy excrement, and after death the body rots and is infested with maggots. Such contemplation of impurity is one of three types of meditation intended to cultivate detachment from the human body in order to promote awareness of the existence of higher forces.

Scene in the realm of humans

Contemplating Suffering

From the moment the human body is born, it undergoes continual suffering: it is assailed inwardly by any of hundreds of diseases, assailed outwardly by heat, cold, hunger and the like, and grows tired from long exertion or from sitting still. This standpoint that life itself is suffering is one of the three contemplative means for reaching awareness that the realm of HUMANS is a loathsome existence.

Scene in the realm of humans

Cooking

Among the many dishes enjoyed in HE IAN times were: fish marinated in vinegar, stews of fish or chicken with vegetables, grilled fish, soups, foods dressed with sauces, fish baked in leaves, dried meat, pickled chopped meat or fish, and minced dried fish.

Cosmetics

Powder, lipstick, and tooth blackening were the main cosmetics. Women's faces were thickly coated with white powder, and a spot of red the size of a fingertip was applied to the center of the lips. Their eyebrows were entirely plucked and then painted on. Blackened teeth were the fashion for both married and unmarried women, and in the late HE IAN period for the higher ranks of noblemen as well. Rice flour was sometimes used as a cheaper substitute for face powder.

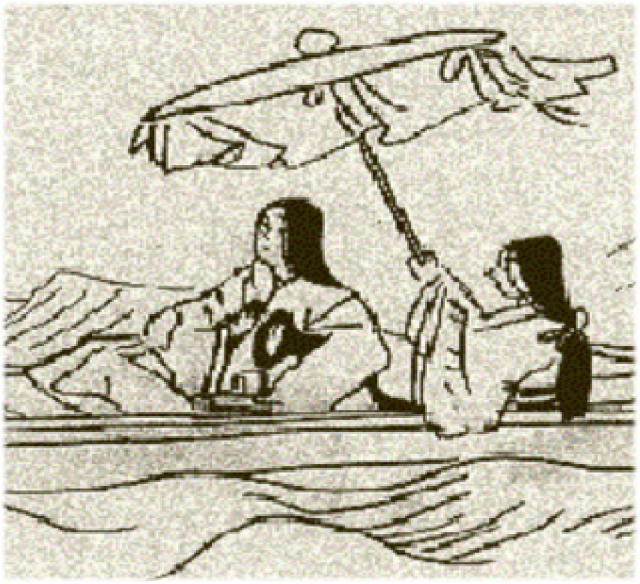
Women with blackened teeth

Court Nobles

The HEIAN aristocracy derived from a rigid hierarchy of top government officials, established by law in 757. The three top ranks, receiving most of the political and economic privileges, were High Court Nobles, top five ranks were court nobles appointed by the EMPEROR. Lesser ranks were appointed by MINISTERS. Most court nobles belonged to families powerful at the time the hierarchy was created, but from the 10th century, most were members of either the imperial or Fujiwara families. The court nobility was abolished in 1869.

Courtesans

Women who worked as singers and dancers in small troupes of entertainers, and often engaged in prostitution as well.



Courtesans approaching a passenger boat

Daiitoku

One of the FIVE FIERCE KINGS OF LIGHT. Known in India as Yamantaka, conqueror of the king of the dead. Considered a fearsome form of the AMID A BUDDHA who subdues deadly snakes and evil dragons. Portrayed in various forms, commonly with six heads, six arms and six legs.

Daiitoku

Daikokuten

Mahakala, 'great black god' of war and destruction. Portrayed with a necklace of skulls, several arms holding swords, people and sheep, and heads glaring in four directions. In ESOTERIC BUDDHISM, a fearsome form of the GREAT SUN BUDDHA, a punisher of dakinis which are said to devour people's blood and flesh. In modern Japan, through the popular synthesis of BUDDHISM and SHINTO, Daikokuten is merged with the Shinto god Ikuninushi-no-mikoto as a smiling god of wealth, one of the seven gods of good luck.

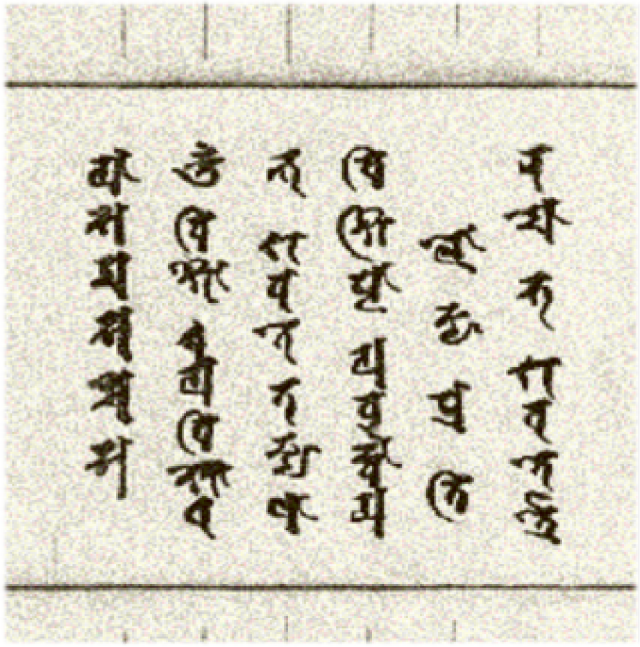
Daikokuten

Daishogun Hachi Shrine

Daishogun, one of eight circulating deities recognized in YIN-YANG DIVINATION, was believed to govern the luck of the directions. The direction at which Daishogun was resting at any given time was considered thoroughly unlucky, and hence it was taboo to move in that direction without using a ROUNDABOUT ROUTE. When the capital was moved to HEIANKYO, this SHRINE venerating Daish gun was built near the northwest corner of the IMPERIAL PALACE to block bad spirits or epidemics from entering the city. It still stands today.

Darani

Long mystical verses in the SANSKRIT language which are recited in original, untranslated form. The power of the sounds is believed to promote positive energies and block evil spirits. Buddhist practitioners recite darani during exercises of spiritual concentration, to help them remember and benefit from doctrines and precepts. The main types of darani are those used for teachings, for rituals, for spells, and for endurance. Darani were also popularly used for protection.



Darani

Dark Worlds

The underworld where the souls of the dead go and are judged by Emma and nine lesser kings.

Emma, king of the dark worlds

Dazaifu Provisional Governor

The governorship of Dazaifu, the capital of KyQshQ and surrounding islands in western Japan, was an important court position involving supervision of national defense and foreign trade, reserved for imperial princes. But the provisional governor was actually posted to KyCishu and had much lower status, and the appointment was used, especially by the dominant Fujiwara clique, to remove certain advisors from the political scene. SUGAWARA NO MICHIZANE was the most famous person to receive this demotion.

Defiling Passions

Mental functions which disturb and pollute the mind and block good judgment. In BUDDHISM such passions are viewed as afflictions and are said to arise from self-centered thoughts and related actions. Spiritual disciplines are practiced to achieve EMANCIPATION from defiling passions.

Demon of the Suzaku Villa

A story from the "KONJAKU MONOGATARI": Rokujoin, the MINISTER of the Left, is preparing to go to the Suzaku Villa as part of a roundabout route. He fills a bag with fruit, ties it shut with a string, and asks a servant to take it on ahead. While waiting at the villa, the servant lies down on the bag and takes a nap. When Rokujoin arrives and opens the bag, it is empty. The servant says, "I was on it all the time, so a DEMON must have taken it," and everyone trembles with fright, the story goes.

Demon Planks

In a story in the "KONJAKU MONOGATARI/' two young samurai spend the night in a nobleman's house. Another young samurai is sleeping there, but he is not the courageous type and has no sword. Late in the night a wooden plank suddenly appears on the roof and advances toward the house. 'DEMONS!' exclaim the pair, as they draw their swords. The plank slips in through a crack, and they hear two or three groans. They light a torch and find the other samurai has been crushed to death by the plank, the story goes.

Demon Spit

A story from the "KONJAKU MONOGATARI": A young samurai hurrying home across the BRIDGE OF RETURN runs into a crowd of DEMONs. One spits on him and he becomes invisible. As he has been told by a monk who appeared in a dream, he follows the first child he sees and enters a house. There a sick princess is sleeping, and a monk is offering prayers. The child runs off, then the samurai's kimono catches fire and he screams, at which point he becomes visible again, the story goes.

From the "Pandemonium Scroll"

Demon Tracks

It Is told in "THINGS HEARD THEN AND NOW" that in 929, on the 25th day of the 4th month, the footprints of DEMONs were discovered in the IMPERIAL PALACE inside and outside the Genki Gate, and around the Keiho Manse and the PALACE OF CONSTANT CONTENTMENT. They looked like hoofprints of a giant ox and contained bluish-red hairs, and there were smaller tracks as well. After causing a general fright, they grew gradually fainter and disappeared after 12 days, the story goes.

Demons

Imaginary spirits portrayed in various forms in legends, superstitions, the performing arts, religious festivals, and games. Oni (the demons of Japan) are often but not always considered evil. Unusual or outcast persons who were objects of awe — including outlaws, strangers living outside villages, foreigners, and certain religious practitioners — as well as the souls of the dead, also were often traditionally regarded as demons.

Demonsword

In "THE TALE OF THE HE IKE/' a beautiful woman hitches a ride on WAT AN ABE NO TSUNA's horse at the BRIDGE OF RETURN, then turns into a DEMON and attacks him. With the Beardcutter sword given to him by MINAMOTO NO YORIMITSU, Tsuna cuts off its arm and it flies away. He renames the weapon D emonsword. Later, when Tsuna has locked his house on the advice of ABE NO SEIMEI, the demon appears as his stepmother, tricks him into showing the arm, and runs off with it. The same story is told in a No play and in a fairy tale.

Dharma

SANSKRIT term meaning law or truth. Used in BUDDHISM to refer to the teachings of the BUDDHA about the true eternal law of the universe; to righteous conduct; or to the combination of elements which make up the body, mind and outer world of a living creature.

Dharma Eaters

A kind of HUNGRY GHOST. Incarnation in this form is the reward for those who taught sacred precepts with wicked motives, craving glory and profit during their human existence. They are of dark color, and tears flow from them like rain. They are forced to search out food in dangerous places, but they are able to eke out their survival by spending time near TEMPLEs where they can hear people praying and teaching the D HARMA.

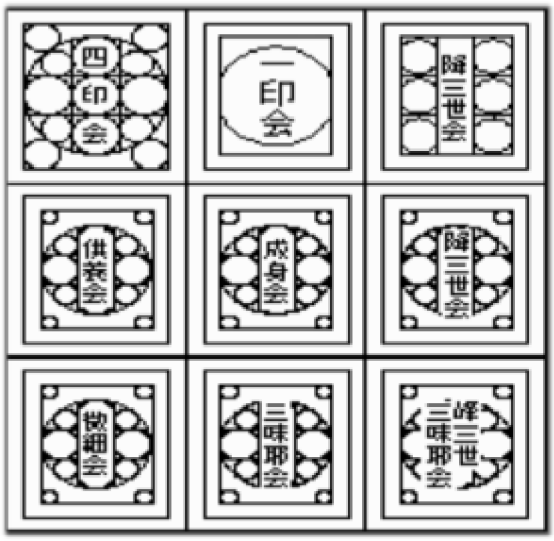
Dharma eater

Diamond Crown Sutra

One of the basic teachings of SHINGON BUDDHISM. Compiled in southern India around the 7th century, and brought from China to Japan by K0KA1. Written as a dialogue in which the GREAT SUN BUDDHA answers the questions of GAUTAMA BUDDHA, explaining the nature of enlightenment and the specific means of attainng it.

Diamond Realm Mandala

Represents the movement of the mind as a BODHISATTVA approaches BUDDHAhood. Based on the DIAMOND CROWN SUTRA. Also known as the 'assembly-of-nine' MANDALA because it is composed of nine sections.



Diamond-realm mandala

Directions

The ancient compass had 12 main points, named after the animals of the Chinese zodiac. North was the quarter of the rat, east the hare, south the horse, west the rooster. Other quarters had names from the Chinese 60-phase cycle which combines the zodiac with the five elements. The masters of YIN-VANG DIVINATION knew most about the directions, their relation to GEOMANCY, and what to do (such as taking ROUNDABOUT ROUTES) about the unlucky DEMON'S gate (northeast) and demon's back gate (southwest).

Compass chart

Dried Foods

Taxes were commonly paid in kind, and preserved foods developed as a means of facilitating the transport of food over long distances. In HEIANKYO, dried game and fowl were eaten, as well as FISH which were dried either whole or after being chopped and salted.

Drinker Imp

A traditional ballad sings of MINAMOTO NO YORIMITSU and his men subduing the Drinker Imp who has been disrupting the area around the capital. They obtain from their guardian gods special sake and a helmet that can block the imp's magical powers, and go to its castle on Mount Oe. Disguised as mountain priests who have lost their way, they get into the castle, serve the imp the sake, then cut off its head. The head attacks Yorimitsu, but he subdues it with the helmet and they all return safely, the story goes.

Head of the drinker imp

Eastern Market

Municipal marketplace established when HEIANKYO was founded, at the Shichijo-Horikawa intersection. In the early years it was open for the first 15 days of each month, on an alternating schedule with the WESTERN MARKET. Gates were opened at noon, and closed at sunset after a large drum was struck three times. Criminals were subject to PUBLIC FLOGGING there as a means of discouraging crime. The market was frequented by Buddhist preachers such as КОУЛ, 'the sage of the marketplace.'

Market site (Hanayacho-Horikawa)

Emancipation

The mental state of freedom reached upon liberation from DEFILING PASSIONS, in which perfect insight functions to prevent the recurrence of desires and the resulting sufferings.

Emperor

Japan has the oldest hereditary monarchy in the world, traceable to about 400 AD, although an official myth records 14 earlier emperors as descendants of the SHINTO sun goddess. Emperors have usually been regarded as Shinto priests of supreme or divine status. But they have not held effective political power, except during the 150 years ending with the reign of EMPEROR K AMMU. During the HE IAN period the sovereign lost power first to the bureaucracy, then to the FUJIWARA REGENCY, and after a century of CLOISTER GOVERNMENT by retired emperors, power passed to military leaders.

Emperor Daigo

885 - 930. Reigned 897 - 930. With SUGAWARA NO MICHIZANE and FUJIWARA NO TOKIHIRA as chief MINISTERS, his 'glorious reign' achieved political and administrative reforms. Forced by Tokihira to dismiss Michizane, he later suffered misfortunes believed to be the work of Michizane's vengeful ghost, including the early deaths of his son (the crown prince) and grandson. He abdicated shortly after a THUNDERBOLT struck his palace, and died a few months later.

Emperor Daigo

Emperor Heizei

71A - 82A. Retired due to illness in 809 after three years on the throne. In 810, he conspired with certain influential nobles in a bid to reclaim the throne which became known as the KUSUKO INCIDENT.

Emperor Kammu

737 - 806. Reigned 781 - 806. Moved the capital first to NAGAOKAKYO and then to HEIANKYO. His reign marked a high point in imperial power and prestige, and he actively worked to establish legal codes as the basis of government. Major achievements include sending an expeditionary force to drive Emishi (Ainu) aborigines from eastern provinces, strengthening state control over religious organizations, and appointing SAICHO and KLIKAI to influential positions.

Emperor Kammu

Emperor Saga

786 - 842. Reigned 809 - 823. Soon after his enthronement, he defeated a rival faction of the court in the KUSUKO INCIDENT. He strengthened imperial administration through such steps as establishing the IMPERIAL ARCHIVES and the IMPERIAL POLICE. Impressed with SHINGON BUDDHISM, he granted KONGOBUJI and TOJI to KLIKAI as seminary sites. He was also a talented poet in classical Chinese, and is ranked as one of the three great calligraphers of early Japan.

Emperor Shirakawa

1053 - 1129. Reigning from 1073, he abdicated in 1086 in favor of his child son. He then continued to effectively rule the country for more than 40 years until his death, creating and institutionalizing the system of CLOISTER GOVERNMENT. As a Buddhist priest from 1096, he was also active in religious affairs.

Retired Emperor Shirakava

Emperor Uda

867 - 931. Reigned 887 - 897. Learned and ambitious, he initiated political reforms with the help of SUGAWARA NO MICHIZANE and other capable advisers, reorganized the court ceremonies and ANNUAL OBSERVANCES, and improved the administration of the IMPERIAL ARCHIVES. He was also devoted to scholarly pursuits. Regarded by historians as a wise emperor.

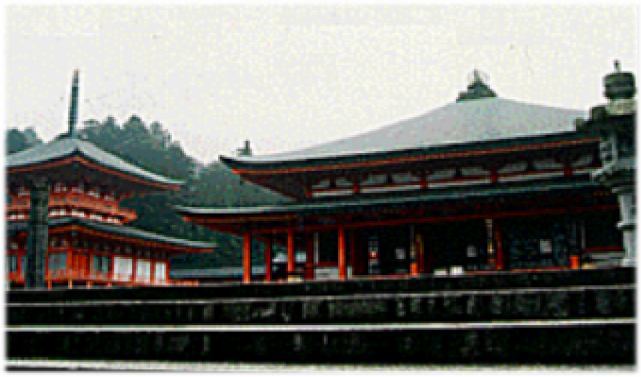
Emperor Uda

Encouragers of Learning

Scholastic movement combining Buddhist practice and study with literary classicism, which emerged at a time of decline in the established tradition of Confucian studies centered around the imperial university. Inaugurated in 964 by YOSHISHIGE NO YASUTANE, it took the form of convocations each spring and fall at ENRYAKUJI to recite the LOTUS SUTRA, chant the NENBUTSU, and compose poetry praising the BUDDHA. It disbanded in 986, but its impetus continued in the CIRCLE OF THE 25 MEDITATIONS.

Enryakuji

Head TEMPLE of TENDAI BUDDHISM, located on MOUNT HIEI on the outskirts of Kyoto. Founded by SAICHO in 788, and in 823 renamed Enryaku, after an era of EMPEROR KAMMU-s reign. Most of the later founders of important Buddhist sects in Japan were originally trained at ENRYAKUJI, including Honen (the PURE LAND Sect), Shinran (True Pure Land), Eisai (Rinzai Zen), Dogen (Soto Zen) and Nichiren (Nichiren). Warrior monks of Enryakuji and another major Tendai temple clashed violently for several centuries, starting in 993.



Enryakuji

Epidemics

An outbreak of smallpox in the autumn of 993 spread rapidly throughout the country. People held their noses as they walked the streets of HEIANKYO, for it had turned into a living hell full of stinking corpses being nibbled by dogs and birds. Emperor Ichijo contracted the measles during an epidemic in 998.

Eras

Beginning in 645 (Taika 1), and continuously from 701 (Taiho 1) up to the present (1995 = Heisei 7), the enthronement of each EMPEROR has initiated a new calendrical era. Until the 19th century, additional eras were often begun after a disaster or auspicious event in the middle of a reign. Each era (239 so far) has a poetic name with felicitous connotations, usually written with two characters. The use of era names originated in ancient China. Most Japanese documents and publications are still dated by the era system.

Esoteric Buddhism

(Mikkyo) Secret doctrines and practices for attaining BUDDHAhood before dying, taught privately by masters to disciples. Based on teachings said to be revealed by the GREAT SUN BUDDHA. Esoteric doctrines from China became the basis of SHINGON BUDDHISM and part of TENDAI BUDDHISM. Earlier uncodified esoteric teachings from India, called zobu in Japan, involved chanting MANTRAs or DARANIs for wordly gain (healing, long life, safe childbirth, etc.). Zobu practices later tended toward magical spells, and influenced SHUGENDO.

"Essentials of Salvation"

(ojoyoshu) Influential book by GENSHIN which lucidly describes the sufferings of the SIX REALMS and the beauties of paradise, asserts the impermanence of the present world, and presents the NENBUTSU as a means for attaining rebirth in the PURE LAND. Its stress on inward contemplation as well as chanting transformed the nenbutsu practice. The book made a lasting impact not only in clerical circles but also among the aristocracy and the population at large, and was also admired in China.

Ex-Convicts

Many criminals who had finished their prison sentences worked for the IMPERIAL POLICE after they were released, assisting in investigations and in transporting suspects. But even those who had been convicted of lesser crimes such as theft were still marked by their criminal records, and they tended to return to lives of crime and troublemaking.

Ex-convict in the service of the police

Fish

Salmon, smelt (ayu), abalone, squid, sardines, bonito, carp, shark, octopus, trout, and sea cucumbers were among the fish available. Since HEIANKYO was not near the ocean, the people ate mostly freshwater fish or pickled or dried fish.

Fishmonger

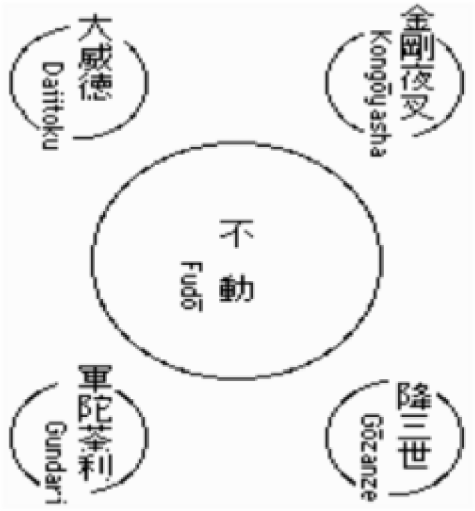
Five-Story Pagoda

The highest structure in HEIANKYO, and the highest wooden pagoda in Japan today, 55 meters tall. Consecrated in 835, it was destroyed by fire and rebuilt several times, most recently in 16AA. It stands in the southeast section of the TOJI temple grounds. As a five-story pagoda, it is a symbolic grave marker of the historical BUDDHA, Gautama.

Five-story pagoda at Toji

Five Fierce Kings of Light

(Godaimyoo) Representations of the wisdom of the GREAT SUN BUDDHA and protectors of his teachings. Portrayed with fearsome expressions, and weapons to subdue and redeem evil spirits or people who oppose the teachings. MYSTIC INCANTATIONS are performed before their images to invoke their awesome strength in wiping away malice and hatred, and also to place curses on enemies. In the THREE-DIMENSIONAL MANDALA at TOJI, the principal king, FUDO, is surrounded by KONGO YASHA, GOZANZE, DAIITOKU and GUNDARI.



Positions of Five Fierce Kings at Toji

Four Kings of Heaven

(Shitenno) Buddhist guardians of the four directions who serve as protectors of the laws and teachings (D HARM A). Tamonten guards the north (at the northeast corner of the THREE-DIMENSIONAL M AND ALA at TOJI), Jikokuten guards the east (at the southeast corner) Zojoten guards the south (at the southwest corner), and Komokuten guards the west (at the northwest corner).

Four Kings of Heaven

Fox of Utage

A story from the "KONJAKU MO NOG ATARI": Going home across the UTAGE PINE FIELD on a moonlit autumn night, Harima no Yasutaka meets a pretty maiden who hides her face with a fan. After walking and chatting with her for a while, he begins to suspect she is the famous fox of Utage, and he draws his sword as a test. In response she sprays him with smelly urine. Surprised, he lowers his sword, and she turns into a fox, yelps, and runs away, the story goes.

Fragrant Water

Water in which incense has been boiled, or pure water with perfume added. Sprinkled on the body or on RITUAL IMPLEMENTS after prayers as a purification, or as a means of invoking the BUDDHA's power to eradicate DEFILING PASSIONS or deep-seated delusions.

Fright at Oten Gate

A story from the "KONJAKU MO NOG ATARI": At the request of his ailing mother, a resident of UKYO swallows his fears and goes out on a moonless night to fetch his brother, a monk who lives in SAKYO. On the way back they see a bluish light and hear laughter from the top of the OTEN GATE. Thinking it must be a fox, they keep going, and meet a ball of light in the UTAGE PINE FIELD. They shoot an arrow at it and it vanishes. On returning home, the frightened man comes down with a high fever, the story goes.

Fruits

Fruits commonly enjoyed in HE IAN times include pomegranates, nashi (Japanese pears), tangerines, peaches, apples, plums, persimmons, loquats, oleasters (Russian olives), jujubes (Chinese dates), chestnuts and chinquapin nuts. They were usually eaten raw, and sometimes dried.

Fudo

'The Immovable.' One of the FIVE FIERCE KINGS OF LIGHT. Seated in front of raging flames, he brandishes a sword to smite the guilty and a rope to tie up evildoers. Besides dealing with the wicked, he is viewed as a compassionate protector of Buddhist practitioners who inspires fulfillment of spiritual practices. Ritual burning of votive offerings in front of a Fudl image is popularly believed effective for cursing enemies, ensuring victory, winning advancement, or profiting in business.

Fudo

Fujiwara no Michinaga

966 -1027. COURT NOBLE, chief adviser to three EMPERORs, undisputed ruler of Japan. At the height of the FUJIWARA REGENCY, he described his majesty in verse: "This world, I think, is indeed my world. Like the full moon I shine, uncovered by any cloud." But even at the peak of power, he was tormented by illness and what were generally believed to be the vengeful ghosts of those he sacrificed to augment his authority. Late in life, as a Buddhist monk, he focused his energy on building HOJOJI.

Fujiwara no Michinaga

Fujiwara no Tokihira

871 - 909. As MINISTER of the Left, the most powerful statesman of his time, he engineered the downfall of his rival SUGAWARA NO MICHIZANE to reinforce Fujiwara supremacy. He went on to initiate sweeping legal reforms, but died prematurely of illness. Legend has it that he met his end quaking with fright when, as "A BRIEF ACCOUNT OF THE DAWN LAND" describes it, 'The ghost of Michizane materialized and a blue dragon appeared from each of his ears.'

Fujiwara no Tokihira

Fujiwara Regency

The aristocratic Fujiwara family ruled Japan from 858, when Yoshifusa became a child-EMPEROR's regent, the first of nonroyal blood. His son Mototsune went on to create the position of regent for the adult emperor (grand minister). The family monopolized the positions by marrying its daughters to emperors, and dominating a series of sovereign grandsons, sons-in-laws and nephews. Their authority peaked under FUJIWARA NO MICHINAGA and his son Yorimichi, who retired in 1068. CLOISTER GOVERNMENT began shortly after.

Funeral Scavengers

A kind of HUNGRY GHOST. Incarnation in this form is the reward for those who cheated people out of their hard-earned possessions by exchanging something of no value during their human existence. The only thing they are able to eat is the votive offerings presented by their former human friends and associates during funeral services for their parents.

Funeral scavenger

Funerals for Commoners

The bodies of common people were usually cremated. In 871, certain points along the banks of the Kamo and Katsura Rivers were officially designated as cremation sites for commoners in HEIANKYO. However, when an epidemic or a fire struck, it was not unusual for bodies to pile up rapidly. An official chronicle notes that on the 1 4th day of the 10th month in 82A, some 5500 corpses were piled on the bank of the Kamo River and incinerated.

Kamo River near the Shijo Bridge

Funerals for Nobles

Cremation was prevalent among the HE IAN nobility, although in some cases the body would be interred in a small mausoleum. In HEIANKYO the nobility were cremated at Iwanokage in the northern foothills, or at TORIBENO along the eastern hills. Ashes were put in funerary urns and buried at the family gravesite, as is the custom today, although the modern practice of visiting family graves was not followed in HEIAN times.

A 'pictures of the six realms' scroll

Gautama Buddha

c.563 - c.483 BC. Also called 'the Buddha' or Sakyamuni. Siddhartha Gautama, an Indian prince, renounced the world to become a wandering ascetic and search for a solution to the problems of death and human suffering. After six years of spiritual discipline, he became a buddha at age 35 while meditating under a pipal tree. He spent the rest of his life teaching his doctrines and establishing a community of monks, which led to the organization of BUDDHISM.

Gautama Buddha (Sakyamuni)

Genbu

'Dark Warrior.' Guardian of the north, one of the GODS OF THE FOUR QUARTERS. Represented as a turtle with a snake curled around it.

Genshin

942 -1017. Also called Eshin. Pioneer of PURE LAND BUDDHISM. Renowned, learned monk of TENDAI BUDDHISM who became convinced that salvation must be available to everyone. In retreat at YOKAWA he wrote "ESSENTIALS OF SALVATION", the first codification of the teachings of rebirth in the PURE LAND through NENBUTSU practice, which had far-reaching influence. He also invented a powerful new style of religious art known as PICTURES OF THE SIX REALMS, and was an organizer of the CIRCLE OF THE 25 MEDITATIONS.

Geomancy

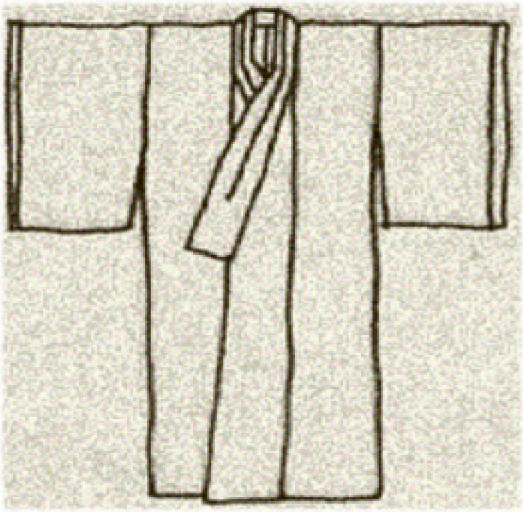
In Chinese, 'wind and water' (feng shui). The art of identifying the most propitious sites for towns, homes, graves, etc. by using such principles as YIN-YANG AND THE FIVE ELEMENTS to identify directional flows of energy in and along the earth. First expounded in the 4th century by Guo Pu. Advocates claim the location and orientation of a structure can promote or damage the health, success and spiritual well-being of its users. Practiced today in Taiwan, Hong Kong, Singapore and other Chinese communities.

Ghost of Kawaranoin

A story from the "KONJAKU MO NOG ATARI": Retired EMPEROR UD A moved to the KAWARANOIN after Minamoto no Toru died, and one evening he has a feeling that someone is coming. Soon he sees a person in uniform sitting a few feet from him. "Toru?" he calls. The figure replies, "Yes, this is my house so I live here, but I feel awkward with Your Highness here." The retired EMPEROR shouts, "Look here! your son gave it to me, so what are you upset about?" and the ghost vanishes, the story goes.

Ghost of the Bishop's Manse

A story from the "KONJAKU MO NOG ATARI": Everyone is afraid to go to the Sozudono bishop's manse, because each evening a red hitoe kimono flies there and climbs up a large hackberry tree. A samurai vows to take care of the problem, and he lies in wait until the garment ties in. He shoots an arrow. The cloth climbs the tree with the arrow stuck in it, and much blood flows from the hole. The samurai goes home and tells his friends about it, and that night he dies in his sleep, the story goes.



Hitoe (unlined summer kimono)

Ghost of the Demon Hall

A story in the "KONJAKU MONOGATARI" relates that before the capital was moved to HEIANKYO, a huge pine tree stood at the east corner of the Higashino Toin cloister, north of the San jo bridge. One day as a man was passing on horseback, there was a thunderclap and it began to rain heavily. He sat down to wait at the foot of the pine tree, but lightning struck and killed him and his horse. Homes were later built around the spot, but the man's ghost continues to live there in "the DEMON hall," the story goes.

Demon hall site (Sanjo-Higashino Toin)

Ghost of the Glowing House

A story from the "KONJAKU MONOGATARI": A divorced woman with no relatives dies full of bitter sadness. As the body lies with the hair intact, the house begins to glow with a bluish light. Her former husband hears of it and consults a yin-yang DIVINATION master, who tells him to sit astride the corpse and hold on tightly to the hair, no matter how violently it moves. At midnight her body comes and finds him. He manages to stay on the body until dawn, when it calms down, and goes on to live a long healthy life, the story goes.

Gion Festival

In 869 a ceremony was held in HEIANKYO to ask the deity of Yasaka SHRINE to suppress an epidemic that was scourging the country. By imperial order, halberds and portable shrines representing each of the 66 provinces of the country were prepared. On the 1 4th day of the 6th month, young men paraded them through the streets to SHINSEN'EN, where a ceremony to pacify deceased souls was performed. Held most years thereafter, the festival has changed over time to include music and large rolling floats.

God of Epidemics

A tale from the "KONJAKU MO NOG ATARI": At a time when a severe coughing sickness was sweeping the country, the cook in a certain mansion met a dignified yet fearsome man. The cook bowed before him and he said, "I am High Counselor Tomo no Yoshio. Long ago I was exiled, and when I died I became the god of epidemics. But I am indebted to the imperial court, and so this year I have changed an epidemic which was supposed to kill everyone into a coughing sickness." And then he disappeared.

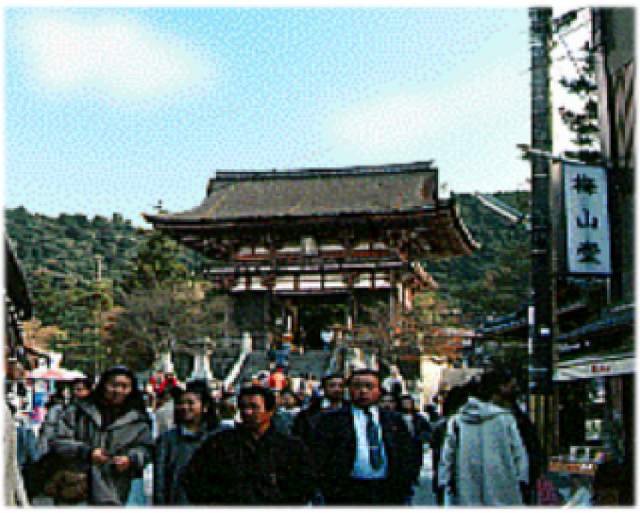
Gods of the Four Quarters

In a tradition associated with TAOISM, the guardian gods of the four outer directions are the mythical beasts SEIRYO (east), BYAKKO (west), SUZAKU (south), and GENBU (north). Their functions are believed to be connected with the cosmic forces of GEOMANCY which determine AUSPICIOUS TOPOGRAPHY. These concepts spread to Japan from China around the 6th century.

Gods of the Four Quarters

Gojo Oji

Main east-west street in the central part of HEIANKYO, about 24 meters (80 feet) wide. East of NISHINO TOIN OJI, it was the heart of a dense residential district of ordinary townhouses with a few mansions, which was frequently razed by fires during the later HEIAN period. It connected to the road leading east across the Kamo River to the suburban TEMPLE Kiyomizudera. (Present-day Matsubara Oori takes the same course.)



Approach to Kiyomizudera

Gozanze

One of the FIVE FIERCE KINGS OF LIGHT. Based on an incarnation of Shiva, the Hindu god of destruction and reproduction. Regarded as the ASHUKU BUDDHA manifesting in fearsome form in order to lead obstinate people who ignore authority to the Buddhist way. Usually portrayed with the right foot trampling a person, which is said to be based on the posture once taken by the GREAT SUN BUDDHA when forced to remind the princess of the highest heaven that he is the paramount being of the universe.

Gozanze

Grains

Glutinous rice steamed in a basket and non-glutinous rice boiled in a pot were the staples. Rice balls (nigiri) are known to have been served to commoners while banquets were in progress at the palace or at mansions of the nobility. Cooked dried rice was carried on journeys, and soupy rice gruel was sometimes eaten. Commoners sometimes mixed VEGETABLES and other grains in their rice gruel, and also ate starches such as barley and cooked chestnuts.

Monks having a meal

Great Sun Buddha

(Dainichi Nyorai) The central deity of SHINGON BUDDHISM. The original SANSKRIT name is Mahavairochana, 'great illumination.' Regarded as the essence of the cosmos, radiating the light of wisdom which nourishes the seeds of goodness that dwell in all beings. It is believed that those who pay him homage will be endowed with all virtues, and those who chant his MANTRA will be blessed with good health and safe childbirth. An image of the Great Sun Buddha is at the center of the THREE-DIMENSIONAL MANDALA at TOJI.

Great Sun Buddha

Great Sun Sutra

The basic text of ESOTERIC BUDDHISM, and one of the basic teachings of SHINGON BUDDHISM. Written in the form of questions which are answered by the GREAT SUN BUDDHA. It begins with the theoretical issue of 'what is enlightenment?' and goes on to explain practices for harmonizing one's body, speech and mind with the Great Sun Buddha so as to attain enlightenment.

Greater Searing Hell

The seventh of the eight burning HELLS, for those who assaulted a nun or priest sometime in the past. Below SEARING HELL, with the same size and sorts of tortures, but with ten times the suffering of all six higher HELLS combined. A lifetime here is half an eternity. As they fall toward this existence, sinners glimpse its awful demons and quake with fear. They are sucked in by winds, scathingly scolded by Emma, king of the DARK WORLDS, then assigned to a hell terrible enough to match their crimes, it is said.

Gundari

One of the FIVE FIERCE KINGS OF LIGHT. A fearsome form of the TREASURE BUDDHA, believed to protect people from external enemies including ASH UR AS and evil demons, and to eliminate obstacles. Portrayed with eight arms and with a snake, symbolizing resoluteness, coiled around the neck, arms and legs.

Gundari

Hachijo Oji

Main east-west street in the southern part of HEIANKYO, about 2A meters (80 feet] wide. During the 12th century, many members of the powerful Taira family built mansions facing onto the street. For a time it was one of the main streets of the city, but it declined after the defeat of the Tairas in 11 85. (Present-day Hachijo Dori follows almost the same course.)

Hagiography of Michizane

"Origins of the Heavenly Deity of Kitano' a set of ILLUSTRATED SCROLLS dating from 1219, describes how the KITANO SHRINE was founded to console the spirit of SUGAWARA NO MICHIZANE, and presents in vivid detail the legends of his ghost and its curses, including the famous THUNDERBOLT. It describes various heavenly-deity shrines, but the most impressive volume is the 15.7-meter Kitano Shrine scroll, the longest illustrated scroll in existence.

Hall of Tranquil Blessings

(Anpukuden) Southwest of the SHISHINDEN. Anterooms used by the imperial physicians and herbalists. (Number 9 at right.)

Plan of Imperial Palace Residences

Haseo's Vision

A story from the "KONJAKU MO NOG ATARI": Kl NO HASEO, the scholar without peer, steps out of the university one moonlit night and looks to the north. There on the second story of fhe SUZAKU GATE is the silhouette of a man in formal dress. Haseo can hear him softly reciting and composing Chinese poetry. "Ah," says Haseo exultantly to himself, "a celestial being, before my very eyes," the story goes.

Healing Buddha

(Yakushi Nyorai) The Medicine Buddha, dwelling in the Pure Lapis-Lazuli World in the eastern quarter of MOUNT SUMERU. Believed to offer all people spiritual comfort and relief from sickness and misfortune, in keeping with 12 BODHISATTVA vows. Medical knowledge was primitive in ancient Japan, and illness was generally believed to be caused by the curse of a vengeful ghost. Faith in the Healing BUDDHA spread rapidly after BUDDHISM was introduced during the 6th century.

Healing Buddha

Heavenly Beings

Highest of the SIX REALMS of existence. These beings are divided among the worlds of desires, of form, and of formlessness. In the Heaven of the 33 Deities (one heaven in the world of desires), there are five signs of the decay of the life of happiness: the garland on the head witl^rs, the robes get dirty, the armpits sweat, the sight fails, and the joy of being in heaven fades. Deserted by the attendants, one realizes the wondrous joys of heaven are ending, and is tormented by grief worse than the tortures of HELL.

Scene of the realm of heavenly beings

Heian

794 -1185. Period of HEIANKYO as political center of Japan. A golden age of culture among the COURT NOBILITY, with refined aesthetics and colorful, sumptuous living. Chinese styles gave way to original genres of literature and painting. BUDDHISM spread in new forms. Belief in vengeful ghosts and 4 spirit possession was common. The Heian court gradually lost power to provincial lords and armies, and a military government was established at Kamakura by Minamoto no Yoritomo, after he defeated the Taira family in 1185.

Heiankyo

'Peaceful and Tranquil Capital/ now Kyoto. Capital of Japan, 734 - 1869. Founded when EMPEROR KAMMU moved the capital from NAGAOKAKYO. Site chosen for its easy river and road access, AUSPICIOUS TOPOGRAPHY, and strategic mountain and river defenses. Patterned after Chang'an (later Xian), the capital of Tang China. About 4.5 km east-west by 5.3 km north-south. Divided into CKYO and SAKYO districts by SUZAKU OJI, the street running south from the IMPERIAL PALACE to the RAJOMON city gate.

Heiankyo

Heiji Disturbance

A factional struggle in 1159 between the warrior leaders Minamoto no Voshitomo and TAIRA NO KIYOMORI, who together had prevailed in the HOGEN DISTURBANCE. While Kiyomori was away from his influential court position on a pilgrimage, Yoshitomo seized power, imprisoning the reigning and retired EMPERORs and killing Kiyomori's chief political ally. Kiyomori returned and crushed the uprising, thus eclipsing the Minamoto family's influence and solidifying his own political control.

Hell of Black Chains

The second of the eight burning HELLS, the hell for those who stole at sometime in the past. It is the same size as *he HELL OF CONSTANT REVIVAL, an&is located below it. A day and night here is equivalent to 100 human years, and life lasts for 1000 years. In this hell, all the tortures of the HELL OF CONSTANT REVIVAL are inflicted with 10 times the severity, it is said.

Hell of Black Chains

Hell of Constant Revival

The first and least tortuous of the eight burning HELLS, and the closest to the human world, lying about 8,000 km below it. It is 80,000 km in height, width and breadth, with 16 outer chambers positioned outside the four gates of its four walls. Those who killed a living creature sometime in the past fall into this hell, where they are tortured to death and then revived over and over again. One day and night here is equivalent to 50 human years, and life lasts for 500 years, it is said.

Hell of Constant Revival

Hell of Greater Wailing

The fifth of the eight burning HELLS, the one for liars. Beneath the HELL OF WAILING, with similar size and tortures, but the suffering here is said to be 10 times worse than all the sufferings of the four higher HELLS and their respective 16 outer chambers. One lifetime here is said to be equivalent to 8000 human lifetimes. The DEMONs warn the sinners, 'For lying, we bring out fires stronger than anything, fires that can burn up oceans, fires that consume people as if they were dry grass.'

Hell of Mass Misery

The third of the eight burning HELLS. Those who committed adultery sometime in the past fall into this hell. It is beneath the HELL OF BLACK CHAINS and is similar in size, but here the tortures are ten times worse. A day and night is equivalent to 200 years in the human world and the lifespan is 2000 years, it is said.

Hell of Mass Misery

Hell of Wailing

Fourth of the eight burning HELLS, for those who in the past did wrong while drunk, or made fun of people after forcing them to drink liquor, or sold watered-down liquor. Located below the HELL OF MASS MISERY, and similar in size. A lifetime in this hell is said to be 4000 years of 400-year days. The DEMONs here scold the sinners: 'Though BUDDHA appeared in the world, you did not follow the teachings, but made mischief and kept drinking as if enlightenment could never be had, and look at you now.'

Hells

First and lowest of the SIX REALMS of existence. The eight burning hells are the HELL OF CONSTANT REVIVAL, HELL OF BLACK CHAINS, HELL OF MASS MISERY, HELL OF WAILING, HELL OF GREATER WAILING, SEARING HELL, GREATER SEARING HELL, and INTERMINABLE HELL. There are also eight freezing hells, and each hell has 16 outer chambers. People were said to go after death to the palace of Emma, king of the DARK WORLDS, where they are judged for their sins as HUMANS and assigned to the appropriate hell for torture.

Emma, king of the dark worlds

Higan

The 'other shore' of the stream or ocean of confusion and rebirth, the state of perfect enlightenment which is the highest goal of spiritual practices. In modern Japan, higan more commonly refers to the week centering around the spring or autumn equinox, when Buddhists hold ceremonies to honor their ancestors.

Higashi Kyogoku Oji

Street along the eastern boundary of HEIANKYO, running north-south, about 30 meters [100 feet] wide. To the north of NIJO OJI it was lined with mansions. From the 11 th century, the city streets were extended beyond this border as many TEMPLEs and villas were constructed to the east, beginning with HOJOJI built by FUJIWARA NO MICH IN AG A across the street from his mansion. (Present-day Teramachi Dori follows almost the same course.)

Higashino Toin Oji

North-south street in eastern SAKYO, about 2A (80 feet) meters wide. Named after a retired EMPEROR'S residence ('eastern toin'). During the HEIAN period and afterward, the street was lined with mansions through the entire length of the city. (Present day Higashino TOin OGri follows almost the same course.)

Hoebodies

A kind of HUNGRY GHOST. Incarnation in this form is the reward for being attached to possessions or killing living beings to receive them during human existence. A hoebody is twice as tall as a human being, has no face or eyes, and its hands and legs are shaped like the supports of a cauldron. Their bodies are constantly on fire.

Hoebody

Hogen Disturbance

Following the death of retired EMPEROR Toba in 1156, a military conflict arose from rivalries within the imperial family, and within the powerful Fujiwara and Minamoto families. The faction supporting retired Emperor Sutoku attempted to seize power. The reigning Emperor Goshirakawa emerged victorious, but substantial political power passed to his chief warriors, Minamoto no Yoritomo and TAIRA NO KIYOMORI.

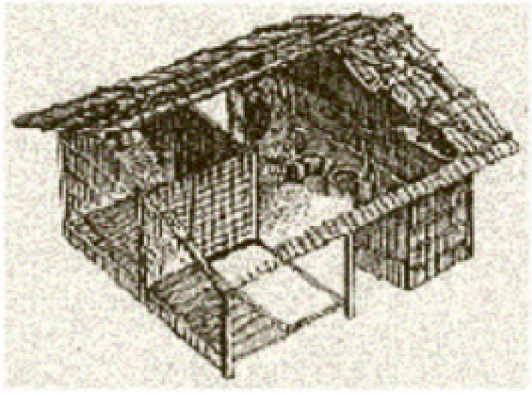
Hojoji

TEMPLE constructed along the Kamo River by FUJIWARA NO MICH IN AG A, beginning in 1020 with the erection of a hall dedicated to AMIDA BUDDHA. Other buildings were soon added, and a grand celebration of its completion is described in historical chronicles. After repeated damage from fires, Hojoji disappeared in the 14th century.

Site of Hojoji (Hirokoji-Kawaramachi

Homes of Commoners

The common HEIANKYO townhouse stood on a long, narrow lot of about 380 square meters (4000 square feet), or 1 /32 of a cho. The area furthest from the street often held a garden or a communal well. The walls were earthen or wickerwork. To hold the wood planks of the roof in place, branches were laid across them and stabilized with rocks. People slept on straw mats which were spread on earthen or hardwood floors.



Homes of the Nobility

(Shinden-zukuri) The typical HEIAN mansion occupied one cho of land (110 meters square), enclosed by a tile-roofed earthen wall. A central, main hall (shinden) faced south onto a garden and pond with open pavilions. To the north, east and west were annex buildings, linked to the main hall by covered walkways. Rather than walls or doors, the buildings were enclosed by curtains or rattan blinds, and rooms were partitioned with movable standing screens. Single tatami mats were placed here and there on the hardwood floors for seating.

Shinden-zukuri mansion

Horikava Koji

Main north-south street in central SAKYO. The 12-meter-wide Horikawa canal ran down the middle, with a 6-meter lane for traffic on either side. Running past the EASTERN MARKET, the Horikawa canal was a major route for the transportation of goods. It also served a large lumber market at the Gojo-Horikawa intersection. (Present-day Horikawa DOri follows almost the same course.)

Horned Basin

Vessel for washing the hands, with two handles sticking out of each side. The handles were designed to hold one's sleeves, leaving the hands free for washing. A common daily utensil in the HEIAN period and later.

Horned Basin

House of Tsuchimikado

Name used by the family which was preeminent in astrology and YIN-YANG DIVINATION from the 12th cer^jry into modern times. Founded by ABE NO SEIMEI, who trained at the House of Kamo. Kamo no Yasunori ended his family's monopoly by passing his calendrical skills to his son Koei, and his astrological skills to the brilliant Seimei. There were then two leading houses of divination, but soon the Kamo bloodline ended and the family practice died out. (Painting of Seimei reciting an incantation from "The Book of the Crying Fudo.")

Hui-guo

746 - 805. Chinese Buddhist priest and teacher with the title ACHARYA. Teacher of KLIKAI. Inheritor of both the GREAT SUN SUTRA and DIAMOND CROWN SUTRA lineages of ESOTERIC BUDDHISM. His prayers were said to be powerful enough to cause an image of KANNON to appear in the middle of the moon. KLIKAI wrote that HUI-GUO had long known he would arrive, and had patiently awaited the opportunity to transmit secret teachings to him.

Hui-guo

Humans

The fifth of the SIX REALMS of existence. From the Buddhist standpoint, this world which we inhabit as human beings is obviously defiled, and the righteous attitude toward it is one of distaste and YEARNING FOR RELEASE. With adequate observation from the three standpoints of CONTEMPLATING IMPURITY, CONTEMPLATING SUFFERING and CONTEMPLATING IMPERMANENCE, it may be realized that the human form in itself is by no means worthy of attachment.

Scene in the realm of humans

Hungry Ghosts

The second of the SIX REALMS of existence, just above the HELLs. HUNGRY GHOSTS are born in various forms. The lifespan in their realm is 500 years. People who were stingy and greedy or were envious of others in human existence are believed to sink to this realm.

Realm of hungry ghosts

Ichihime Shrine

The SHINTO guardian SHRINE for the government-operated Eastern and WESTERN MARKETS of HEIANKYO. Situated to the east of the EASTERN MARKET. During the 12th-century it was customary to take babies there 50 days after birth to buy them a special type of rice cakes. It later became a part of the TEMPLE Konkoji, and in 1591 was moved into its grounds, where it stands today.

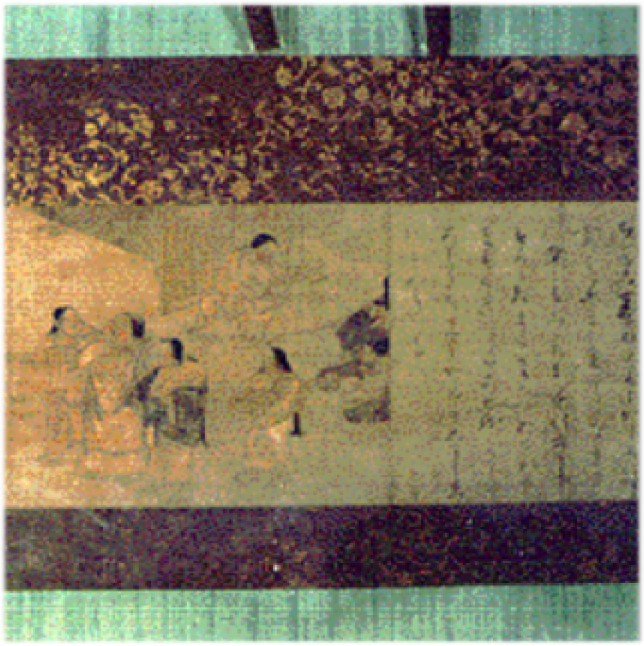
Ichihime shrine

Ichijo oji

Street along the northern boundary of HEIANKYO, running east-west, about 30 meters (J^pO feet) wide. COURT NOBLES would compete for the best spots along the north edge of the IMPERIAL PALACE to show off their fancy CARRIAGES when attending ANNUAL OBSERVANCES. In a "KONJAKU MO NOG ATARI" tale, a pothole in ICHIJO OJI causes a horse and its rider to fall. Even after the city grew northward, this street, and especially its BRIDGE OF RETURN, was felt to be the crossing point to other worlds.

Illustrated Scroll

A long, horizontal handscroll uj^ich is unrolled from right to left to reveal a story in pictures, often accompanied by text. The genre flourished in Japan from the 9th through the 13th centuries, with later examples tending toward religious content. The illustrations are considered the finest examples of the native style of Japanese painting which emerged during the HE IAN period, following the peak of Chinese artistic influences.



"Book of Sicknesses" (Fukuoka Art Museum)

Imperial Archives

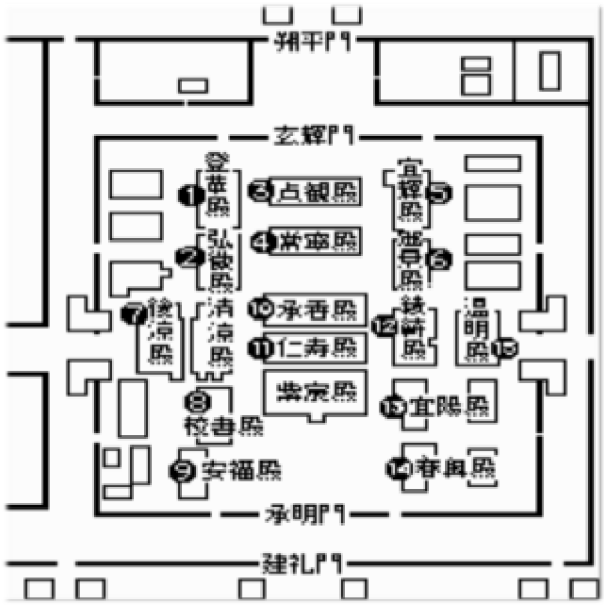
(Kyoshoden) West of the SHISHINDEN. The southern veranda room was the Bureau of Inscription where documents were collated. The northern veranda room was the office of the Keeper of the Archives. (Number 8 at right.)

Imperial Armory

(Shunkyoden) Southeast of the SHISHINDEN. Storehouse for weapons and other items. (Number 1A at right.)

Imperial Dining Rooms

(Ryokiden) East of the IMPERIAL SALONS. Used for private dinners and other activities. (Number 12 at right.)



Plan of Imperial Palace Residences

Imperial Palace

The walled block of court buildings with the IMPERIAL PALACE RESIDENCES in the center, surrounded by various government offices where COURT NOBLES came to work. The palace compound of HEIANKYO measured about 1394 meters from north to south and 384 meters from east to west, with 12 gates around the perimeter.

Plan of the Heiankyo Imperial Palace

Imperial Palace Residences

Home of the Imperial family. At the center is the SHISHINDEN where ceremonies of state are held. To the west are the SEIRYODEN where the EMPEROR lives, the IMPERIAL SALONS (12), and the PALACE OF DEVOTION AND FRAGRANCE (11). To the north is the PALACE OF CONSTANT CONTENTMENT (4) where the empress resides, joined by covered walkways to the consorts' residences which are partitioned off with screens. The complex evolved over time, with extensions added on as required.

Plan of Imperial Palace Residences

Imperial Police

The police of HEIANKYO also acted as judges. The force was established in 816 with the main duty of keeping the peace. In 860 they were given the authority to punish cases of robbery, larceny, murder, streetfighting, gambling and rape. Eventually the Imperial Police were responsible for judging and punishing virtually all crimes, and they enjoyed considerable prestige, but from the 10th century they were unable to keep the streets free of criminals.

Imperial Police

Imperial Salons

(Jinjoden) Originally the Emperor's daily living area, which was transferred to the SEIRYODEN. Used for private dinners, concerts, sumo wrestling, religious ceremonies and other activities. (Number 11 at right.)

Plan of Imperial Palace Residences

Infinite Life Meditation Sutra

One of the three main texts of PURE LAND BUDDHISM, consisting of a series of contemplations on various aspects of the PURE LAND and AMIDA BUDDHA. Said to be the fruit of a supernaturally deep meditation which enveloped a man of ancient India when his son, a wicked king, tried to starve him to death.

Infinite Life Sutra

One of the three main texts of PURE LAND BUDDHISM. It relates the story of the BODHISATTVA Dharmakara, who took 48 vows, one of which was to relieve the suffering of all living beings, and underwent arduous practices to fulfill them, and so became the AMIDA BUDDHA. It also describes the glories of PARADISE, and the means for being reborn in the PURE LAND.

Interminable Hell

The eighth and lowest of the burning HELLS, beneath GREATER SEARING HELL, for those who at some time in the past denied the law of KARMA or slandered MAHAYANA teachings or selfishly ate the alms of a believer. It is 640,000 km square. A lifetime is almost an eternity, and the tortures are a thousand times worse than those of the seven higher HELLS and their outer chambers combined. It is entirely filled with flames, a stench that would suffocate the human world, and screams of agony, it is said.

Interminable Hell

Invisible Thief at the Palace

A story from the "KONJAKU MO NOG ATARI": A man is ordered by the EMPEROR to find out who has been stealing lamp oil from the IMPERIAL SALONS. One night he hides in a deep shadow, and distinctly hears suspicious footsteps, but there is no visible form. Only a lamp seems to be moving. He runs over and kicks with all his might and his leg strikes something hard which then runs off, spilling lamp oil. The next morning blood is found all over the area, and from then on no more oil is stolen, the story goes.

Johei-Tengyo Rebellions

In the first major rebellion by the rising warrior class, Taira no Masakado escalated a local intrafamilial war into a secessionist uprising in 940, declaring himself emperor of the Kanto region of eastern Japan. At the same time Fujiwara no Sumitomo, a former official who had become head of a pirate band, staged an uprising in western Japan. By 941 both leaders had been killed by loyalist forces. The rebellions and related fighting occurred during the Johei and Tengyo ERAS.

Jowa Conspiracy

A political plot of 842, believed to have been fabricated by Yoshifusa, the head of the Fujiwara family, to bring about the downfall of the rival Tomo family. Tomo no Kowamine and Tachibana no Hayanari were accused of plotting to depose the EMPEROR and enthrone the heir apparent. Prince Tsunesada. They were exiled from the capital, and Tsunesada was deposed and replaced by Prince Michiyasu, a Fujiwara relative.

"Japanese Reborn in Paradise"

Tales about the character and deeds of 45 individuals believed to have been reborn in the Western Paradise of Amida Buddha through the merit of their NENBUTSU faith. Written in Chinese by YOSHISHIGE NO YASUTANE in 985. The people range from famous saints to a simple country woman.

Jewel Mirror

Buddhist RITUAL IMPLEMENT used in ceremonies and as a votive offering or seminary decoration. In an ANOINTMENT rite it is used as a mirror of illumination, being held by the ACHARYA to reflect the face of fhe person on whom status is being conferred, and symbolizing purification of spiritual defilements.

Jizo

A popular BODHISATTVA, usually represented as a monk carrying a jewel and a staff. Regarded as the savior of beings who suffer in hell, especially dead children, during the eon between the death of GAUTAMA BUDDHA and the future arrival of the Maitreya Buddha. Stone Jizo statues are commonly seen today along roads and paths all over Japan.

Journey in Darkness

While keeping silence and fasting in ascetic training, NICHIZO died for 13 days and was led by the BODHISATTVA Zao through the SIX REALMS, including the DARK WORLDS of the dead. His record of the journey disappeared, but portions are copied in "BRIEF ACCOUNT OF THE DAWN LAND" and "Origins of the Heavenly Deity of Kitano." In one hell, in a group crouched on red-hot coals crying and screaming, he sees EMPEROR DAIGO, who gives him a message for the EMPEROR on earth and shows him the road back to life.

Joyous Desire for the Pure Land

Fervent hope for rebirth in the paradise of the PURE LAND. The spirit of YEARNING FOR RELEASE from the defilement of the present world is said to naturally lead to desire for existence in the PURE LAND.

Kamo no Tadayuki

1Oth-century yin-yang master, praised in the "KONJAKU MO NOG ATARI" as unique for his time in combining classical literary skills with surpassing ability in YIN-YANG DIVINATION. His elder son Yasunori succeeded him as yin-yang master and helped him train ABE NO SEIMEI. His second son, who changed his name to YOSHISHIGE NO YASUTANE, became famous as a literary and religious figure.

Kannon

'The one who hears their cries.' A popular BODHISATTVA, the personification of infinite compassion or mercy, who is believed to deliver all beings from danger. Originating in India as the male deity Avalokitesvara, Kannon has long been popularly worshipped as female in China and Japan. In PURE LAND BUDDHISM, Kannon is believed to safeguard departed souls on their way to the PURE LAND, as the chief attendant of AMIDA BUDDHA.

Kanzan Stone

Legend has it that after SUGAWARA NO MICHIZANE died, his ghost turned to thunder and engulfed HEIANKYO in a storm. A rock from a TEMPLE in Kyushu, which had grown attached to Michizane during his exile there, came along as more thunder and terrorized the villainous FUJIWARA NO TOKIHIRA, then fell to earth. This is said to be the origin of a meteorite near the Kujo-Horikawa crossing which has been worshipped for centuries as a tooth-healing deity.

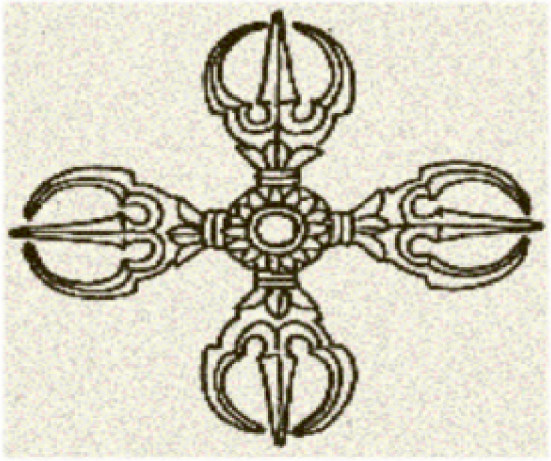
Kanzan stone

Karma

Action, including the influence or result of action. BUDDHISM teaches that the influence of an action during one lifetime determines the reward received in a subsequent lifetime.

Karma Vajra

Buddhist RITUAL IMPLEMENT consisting of a crossed pair of three-pronged VAJRA. Placed on a special stand at each of the four corners of an ALTAR, to promote fulfillment in spiritual practices.



Karma Vajra

Kawaranoin

One of the best-known mansions in HEIANKYO, the villa of Minamoto no Toru, the MINISTER of the Left. The garden was in the style of a seashore, and to float on its pond and grill fish was considered the most elegant of pasttimes among COURT NOBLES. It was frequented by poets and scholars such as Kl NO TSURAYUKI and ARIWARA NO NARIHIRA. After Toru died it was given to retired EMPEROR UDA, and later to Toru's third son who made it a TEMPLE.

Present-day site of Kawaranoin

Kenrei Gate

The south central gate of the outer wall of the IMPERIAL PALACE RESIDENCES. The Ceremony of the Blue Horses was held at the gate each year on the 7th day of the first month. A gate of the same name stands at the modern-day Kyoto Imperial Palace.

Kenrei Gate, Kyoto Imperial Palace

Kino Haseo

845 - 912. Prominent writer, scholar of Chinese classics, and compiler of official chronicles. His talent was recognized by SUGAWARA NO MICHIZANE and he was selected as deputy envoy to Michizane in the last official delegation to China, which was cancelled on Michizane's advice.

From "Book of Haseo" (Courtesy Eisei Bunko)

Kino Tsurayuki

c.868 - 945. Outstanding poet, influential intellectual, and government official. As a senior editor of the first imperial anthology of waka (poems in Japanese), he called for lyricism to be balanced by elegant diction. His "Tosa Diary" helped establish both the diary and Japanese script as literary forms. In HEIANKYO he was a regular participant in gatherings of literati at the KAWARANOIN.

Kitano Shrine

SHINTO shrine in the northern suburbs of HEIANKYO, consecrated to SUGAWARA NO MICHIZANE. Founded in 959 to console Michizane's vengeful ghost, under an imperial order which named him a thunder deity and protector of the government. As calamities ceased in the capital, the worship changed from placating his spirit to venerating his qualities in life as a literary genius. In modern Japan there are thousands of heavenly-deity shrines (tenmangCi) where Michizane is worshipped as the patron saint of learning.

Kitano Shrine, Kyoto

Kitsuji Oji

Main north-south street in western UKYO, about 2A meters (80 feet) wide. Even though the surrounding area was largely abandoned, the street was used to travel between the IMPERIAL PALACE and the Matsuo SHRINE just west of the city. (Present-day Kitsuji Dori follows almost the same course.)

Kiyotsura Moves House

A story from the "KONJAKU MO NOG ATARI": Soon after MIYOSHI NO KIYOTSURA moves into a dilapidated house near Gojo-Horikawa, he wakes up at midnight and sees many faces on the ceiling. Next there are 50 people a foot tall, riding horses through the place. Then comes a pretty woman with fangs, and a menacing fox. He sits undisturbed through all this, but when he sees an old man who seems to be the leader, he is convinced he has to leave, and he moves again to a house near the university, the story goes.

Gojo-Horikawa intersection

Kobo Daishi

Posthumous name of KUKAI, by which he is popularly known.

"Kohon Setsuwashu"

("Anecdotes Culled from Old Books") A two-volume collection of stories and moral tales, compiled in the late 12th and early 13th centuries. The first volume brings together stories in poetic form about common people and famous literary figures such as MURASAKI SHIKIBU, Sei Shonagon and Kl NO TSURAYUKI. The second volume contains stories of miracles attributed to KANNON.

Kongobuji

TEMPLE complex on Mt. Koya, about 90 kilometers south of Kyoto, founded soon after the mountain was granted to KIJKAI in 816. Headquarters of the older division of SHINGON BUDDHISM. Far from the capital, the temple declined after KCikai's death. It flourished again from the middle of the 10th century, when the belief grew that KCikai was still there, living in seclusion in a stone hut and working for the salvation of all beings. Today Mt. Koya has many temples and monasteries, and KONGOBUJI is one of Japan's foremost holy places.

Kongobuji on Mt. Koya

Kongoyasha

'Adamantine Demon God.' One of the FIVE FIERCE KINGS OF LIGHT. Regarded as the Buddha of Non-fruitless Accomplishment manifested in fearsome form, to eliminate the evils and desires of past, present and future, and to consume DEFILING PASSIONS and impurities of the heart. Portrayed with three heads, the one in front having five eyes. Practices performed with Kongoyasha as the principal image involve important secret rituals which are taught only to those over 40 years of age.

Kongoyasha

"Konjaku Monogatari"

("Tales of Long Ago") Monumental anthology of tales, often with Buddhist themes, compiled about 1120. The 3A original volumes (three are lost) contained 1040 stories, divided into Indian, Chinese and Japanese sections. Each story begins with the words, "Long ago..."

Konoe Oji

East-west street in the northern part of HEIANKYO, about 30 meters (100 feet) wide. Interrupted by the IMPERIAL PALACE, it led to gates in the east and west palace walls. (Present-day Demizu Dori follows almost the same course.)

Korokan

Buildings where foreign envoys were received and housed. In HEIANKYO, the East Korokan and West Korokan stood on either side of SUZAKU OJI at SHICHIJO OJI. After 89A, when diplomatic missions to China were stopped, there were very few official visitors and the buildings fell into disrepair. There was also a korokan in Naniwa (later called Osaka) which became the headquarters of the Settsu provincial government, and another in Dazaifu (then the capital of KyCishQ) which was later used to receive foreign traders.

Korokan site (Shichijo-Senbon)

Kujo Oji

Street along the southern boundary of HEIANKYO, running east-west, about 36 meters (120 feet) wide. Facing onto KUJO OJI were the RAJOMON gate, and the TOJI and SAIJI temples which were designed to protect the capital from destructive forces. (Present-day Kujo Dori follows almost the same course.)

Kujo Dori and the Toji pagoda

Kukai [Kobo Daishi]

11A - 835, founder of SHINGON BUDDHISM. Went to China in 80A as an IMPERIAL SCHOLAR, and was initiated into two esoteric lineages by HUI-GUO. Returned to Japan in 807, bringing immense quantities of Buddhist SUTRAs, statues, paintings and RITUAL IMPLEMENTS. Established two main seminaries, at KONGOBUJI which he founded on Mount Koya and at TOJI where he was made abbot, as well as the Shugei Shuchi Seminary for laypeople. One of the three great calligraphers of early Japan.

Kukai's Rain Prayer

According to a legend, Shubin, the chief priest of SAIJI, grew angry because KLIKAI took away his power to cast spells. He caused a drought by sealing the dragon god of the billion worlds, who can make rain, in a bottle. So KCikai exhorted the dragon god to make the dragon king ZENNYO emerge from his lake ... and there was rain. He then persuaded Zennyo to stay forever at SHINSEN'EN as a local guardian. TOJI flourished thereafter to the present day, while Saiji declined and disappeared.

Shinsen'en Pond

Kusuko Incident

An attempt in 810 to restore retired EMPEROR HEIZEI to the throne, led by his favorite Fujiwara no Kusuko and her brother. They also hoped to move the capital back to Heijokyo (now Nara). A military force was assembled, but the plot was discovered and foiled by those loyal to EMPEROR SAGA.

Kuya

903 - 972. Buddhist priest, early propagator of the PURE LAND faith among the people. For years he wandered around Japan building bridges, digging wells, performing FUNERALS for abandoned corpses, and doing other good deeds. Later he preached to one and all in the cities and countryside, teaching people to chant the NENBUTSU in order to be reborn in PARADISE, and became known as 'the sage of the marketplace.' In HEIANKYO he established the temple ROKUHARAMITSUJI at the TORIBENO burial ground.

Kuya chanting the nenbutsu

Latter Days of the Law

A Buddhist view of history holds that after the death of the BUDDHA, his teachings are destined to j^jrvive an era of perfect DHARMA (law), weaken in an era of copied dharma, and finally enter an era of degeneration. In the HE IAN period and after, there was a pervasive sense that Japanese society had entered the last period in 1052, which was strengthened by the occurrence of rebellions and calamities around that time. PURE LAND BUDDHISM spread rapidly because it was viewed as a means of escape from a degenerate world.

Lecture Hall

The training center for monks and priests at TOJI, north of the MAIN HALL. The sanctum of this facility, erected to serve as a spiritual shield for the new capital, is filled with tantric images in the form of a THREE-DIMENSIONAL MANDALA. On the pillars of the original Lecture Hall were paintings of a hundred BUDDHAs, a hundred BODHISATTVAs, and a hundred arhats (disciples who have reached enlightenment). The present structure dates from 1596.

Lecture Hall at Toji

Losing a Wife at Kawaranoin

A story from the "KONJAKU MONOGATARI": A couple from the eastern provinces come to Kyoto, where they have arranged to stay at the unoccupied KAWARANOIN. One evening as they are sitting on a wooden floor, a hand suddenly reaches out from a door behind them and snatches the wife. The neighbors gather and try all means of opening the door, but it won't budge. Finally they break through with an axe and find her hanging from a pole, unwounded, with all her blood sucked out, the story goes.

Lotus Sutra

The main text of TENDAI BUDDHISM and the foundation of MAHAYANA doctrines. It contain s the last sermon of GAUTAMA BUDDHA, which stresses the potential for all beings to achieve enlightenment by the same means, following the example of BODHISATTVAs. F rom the 10th century the Lotus Sutra was widely recited and studied in Japan, and the belief spread that making copies of the SUTRA would expiate sins and bring immense spiritual merit.

Lunar Calendar

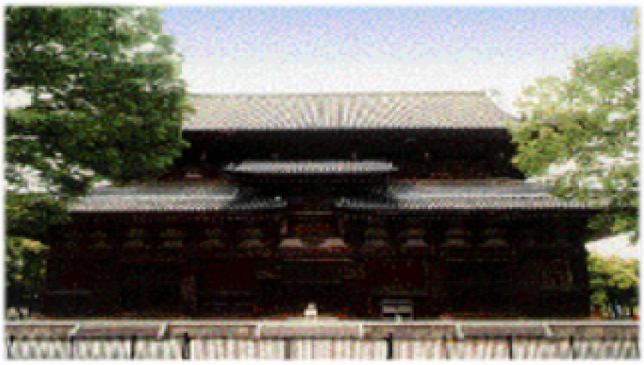
Under a Chinese calendar adopted in Japan in 861, dates were reckoned by the waxing and waning of the moon. The month, counted from the day of a new moon to the day before the next, was either great (30 days) or small (29), and a 13th month was added in some years. The year was 365.2446 days, slightly longer than the solar year of 365.2422 days, and a seasonal discrepancy of two days accumulated by the time the calendar was reformed in 1683. Experts in the Bureau of Yin-Yang rectified the calendar each year and reported to the EMPEROR.

Mahayana

'Great Vehicle.' School of BUDDHISM which arose in India in the 1 st century, now practiced in Japan, China and Korea. In contrast to THERAVADA and ESOTERIC BUDDHISM, the primary aim of its followers is to become compassionate BOOHISATTVAs who help others attain enlightenment. It includes many rites for addressing countless BUDDHAs said to dwell in many worlds, for confessing sins, requesting wisdom or merit, praising good deeds of BUDDHAs and others, and offering the merit of one's own deeds.

Main Hall

The principal TEMPLE building at TOJI. A large building with a majestically rising roof, originally built in 734 and last rebuilt in 1606. The main image is a sculpted triad of the HEALING BUDDHA with his two main attendants, the SUNLIGHT AND MOONLIGHT BOOHISATTVAS, to left and right. Behind it are statues of seven other BUDDHAs, and twelve divine generals who stand ready to quell any illness that might strike the EMPEROR or cause an epidemic among the population of Kyoto.



Main Hall of Toji

Mandala

Most sacred of RITUAL IMPLEMENTS in ESOTERIC BUDDHISM. Acosmic diagram of the universe which symbolizes certain aspects of DHARMA and enlightenment. A great mandala portrays the figure of a BUDDHA or BODHISATTVA. A symbol mandala represents a buddha or other deity by the things held in its hands (such as a sword, wheel or lotus flower). A seed-syllable mandala contains SANSKRIT letters symbolizing teachings. A THREE-DIMENSIONAL MANDALA (or KARMA mandala) consists of sculpted deities.

Seed-syllable mandala

Manjusri

An historical person, one of the first BODHISATTVAs after the death of GAUTAMA BUDDHA, who came to be worshipped as the god of transcendant wisdom. He is usually portrayed riding a lion and holding a SUTRA.

Mantra

A mystic hymn of ESOTERIC BUDDHISM which is taught secretly by a master to a disciple and used as an important part of spiritual practice. Its verses or words are believed to embody sounds of divine power which can bring about spiritual and temporal results. Like DARANIs, mantras consist of SANSKRIT words, which in Japan are usually pronounced in an archaic Chinese style.

Market Goods

The EASTERN MARKET sold 51 types of goods and the WESTERN MARKET sold 33 types, including 17 types sold in both markets. The main products included cloth and fibers, arms and horse fittings, earthenware pottery, MEDICINEs and other daily necessities, as well as rice, salt and other foodstuffs.

Heian-period market scene

Marriage

During the 10th and 11 th centuries, noblemen were adopted into the families of their wives, and went to live with the wife's parents or in a house provided by them. When newlyweds lived with the parents, after a certain period either the parents would move away with their unmarried children, or the young couple would move to another residence. It was common for a nobleman to have more than one wife, in which case he would reside with the principal wife and visit the others at their family homes.

Martial Arts Hall

Imperial stables at the west edge of the IMPERIAL PALACE, facing the UTAGE PINE FIELD. Site of the annual Ceremony of the Reins in which the EMPEROR inspected the cavalry. Exhibitions of equestrian archery were also held here.

Plan of the Heiankyo Imperial Palace

Masakado's Head

Taira no Masakado, the provincial warrior who staged the JOHEI REBELLION and proclaimed himself a regional emperor, was killed in 940, and his head was sent to the capital to be displayed in the EASTERN MARKET. They say the eyes never closed, and the sight terrified all who saw it. Legend has it that one day the head pulled off a tree branch and flew away toward the east in search of its body. But it ran out of energy along the way and fell to the ground at a place which is known today as Masakado's Tomb.

Meals

Two daily meals were eaten, during the hours of the snake (about 10 am) and the monkey (about A pm). Those doing physical labor might have an earlier morning meal and an additional noontime meal, and nobles often had evening meals. Both main meals included glutinous rice steamed with beans, which was said to have been quite filling and slow to digest. Toward the end of the HE IAN period, rice boiled in the manner common today became popular at meals and since it could be digester move quickly, people began the custom of eating lunch.

Nobles having a meal

Meat

Meat was less often eaten than fish, due in part to the Buddhist prohibition against taking life, and the SHINTO concern with avoiding impurity. Fowl such as pheasant, crane, wild duck and quail, and game such as wild boar and deer were eaten. Cattle were raised for farm work and for milk, and dairy products resembling yogurt and butter were eaten in the early HE IAN period.

Medical Care

Various texts on medical practice and MEDICINES were imported from China, and some were also compiled in Japan, but very few people in HE IAN times were able to make full use of them. Simple illnesses could be effectively treated, but complicated disorders were assumed to be the curses of vengeful spirits, of persons either dead or alive, and cures were sought through YIN-YANG DIVINATION or MYSTIC INCANTATIONS. (The sketch is based on a Heian-period illustrated scroll book in which the eye-doctor is described as an impostor.)

Medicines

A variety of plants, minerals, and animal products with medicinal properties were regularly collected from the provinces as taxes by the central government. Medicines and their ingredients were also imported, especially from China. In preparation for an annual observance to ward off illness, held on the fifth day of the fifth month, imperial guards collected plants, stones, deer antlers and other medicinal ingredients from the countryside. A medecine chop is known to have existed in the EASTERN MARKET.

Mibu Oji

North-south street near the western edge of the SAKYO district, about 30 meters (100 feet) wide. Its northernmost segment extended from the Bifuku Gate of the IMPERIAL PALACE along one wall of the SHINSEN'EN garden. As the UKYO district degenerated soon after the city was founded, the area along Mibu Oji also became a desolate area.

Minamoto no Yorimitsu

348 - 1021. Prominent military leader and outstanding bowman of legendary courage. Served FUJIWARA NO MICH IN AG A and his father Kaneie in campaigns to extend their governing authority. Proudly displayed his wealth, as when he provided all of the furnishings for Michinaga's rebuilt Kyogoku Palace. Tales abound of the brave exploits of Yorimitsu and his Big Four samurai, especially in subduing the TSUCHIGUMO and the DRINKER IMP.

Monument to Yorimitsu in Kyoto

Ministers and Counselors

In the early HE IAN period, all branches of government were controlled by the Minister of the Left and Minister of the Right (titles originating from seating around the Chinese emperor). They presided over a grand council which included High Counselors, Lesser Counselors and other officials. This structure was adopted in the 7th century, as Japan entirely reformed its government on the Tang Chinese model. During the FUJIWARA REGENCY, the dormant position of Grand Minister was revived and made all-powerful.

"Miracles Manifest at Kasuga"

("Kasuga gongen gengi") A set of 20 ILLUSTRATED SCROLLS describing miraculous occurrences connected with the Kasuga Shrine in Nara, the clan SHRINE of the powerful Fujiwara family. Illustrated by a leading artist, Takashina Takakane, and written by Takatsukasa Mototada and his three sons. Presented to the shrine as a votive offering in 1309.

Kasuga Shrine, Nara

"Miscellany of the Ten Maxims"

("Jikkinsho") Anthology of stories compiled in 1252 by an unknown author. Intended for the education of young people, it is organized around ten precepts of Confucian morality, such as loyalty and master-servant relations, each illustrated by suitable stories from Japan, China and India.

Miyoshi no Kiyotsura

847 - 918. Famous scholar and author who studied under Kose no Fumio (father of SUGAWARA NO MICHIZANE) and became head of the imperial university at HEIANKYO. Known professionally as Koreyoshi, he was an authority on Chinese classics, ethics, law and mathematics, as well as a noted poet and an editor of the "Engi Shiki," an encyclopedic manual of court procedures.

Miyoshi no Kiyotsura

Money

To compensate for deficits, the imperial treasury frequently issued COINS. A new coin was worth ten old ones, but was typically of low quality and gradually lost value in a long inflationary cycle. Meanwhile, nobles who received part of the harvest from their manors in the provinces had an economic base (rice) which was not just stabler than cash, but actually became more valuable with inflation.

Mount Hiei

Most prominent of the mountains around HEIANKYO, 848 meters high. An object of mountain worship in ancient times, it became a main center of BUDDHISM when TEMPLEs were erected there to guard the northeast direction (the so-called DEMON'S gate) of the capital. In 785 SAICHO built a temple structure there which later became ENRYAKUJI, headquarters of TENDAI BUDDHISM to the present day. Spread over a wide area near the top are several temple complexes including YOKAWA, and various schools and seminaries.

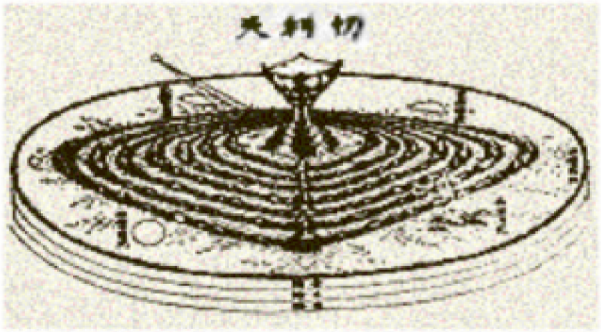
Central Hall at Yokawa

Mount Kurama

North of Heiankyo along the Kurama River and Kurama Road. Its thick, luxuriant forests create a shadowy atmosphere, and the name may originally have meant 'dark mountain.' A sacred area for Shugendo mountain asceticism, and the site of the Kurama Temple of Tendai Buddhism.

Mount Sumeru

Center of the universe in Buddhist cosmology, home of 33 BUDDHAs including Indra who lives at the summit. Physically imagined as the axis of the sun, moon and stars, 560,000 km high, made of gold, silver, lapis lazuli and crystal, and surrounded by nine mountain ranges with eight seas between them. The human world is said to be an island in the outermost sea, with the eight burning HELLS beneath it. BUDDHAs and BODHISATTVAs inhabit 21 heavens in its skies, 18 higher heavens, and a topmost heaven beyond all dimensions.



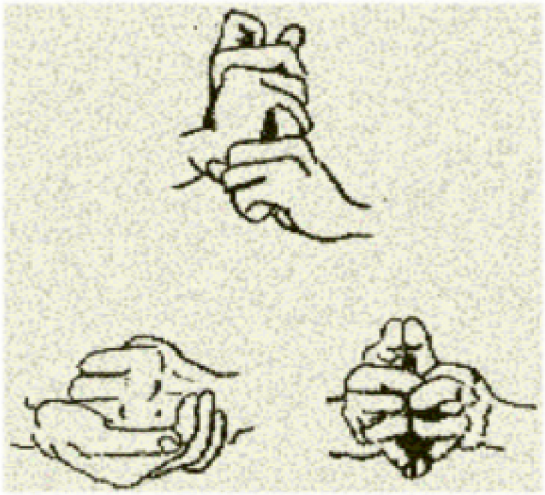
Murasaki Shikibu

c.975 -1030. Author of the celebrated novel "THE TALE OF GENJI". The daughter of a Fujiwara noble who became a provincial governor, she received a strong literary eduaction, married and bore a daughter. She began "The Tale of Genji" after the early death of her husband, and continued writing while serving for some years as a maid of honor to Princess Shoshi, a consort of the EMPERQR. Her diary and a collection of other writings also survive.

Murasaki Shikibu

Mystic Incantations

A type of prayer ceremony in ESOTERIC BUDDHISM, in which the supernatural power of a BUDDHA is invoked in the present world to guard against illness or misfortune. The ritual involves marking the hands, holding them in special mudra positions, and chanting a DARANI. Popularly used in BUDDHISM and SHUGENDO to pray for such goals as safe childbirth, healing of illness or financial success.



Mudra

Nagaokakyo

Capital of Japan, 784 - 794. EMPEROR KAMMU moved the capital here from Heijokyo (later called Nara) to break away from the powerful Buddhist clergy. He wanted to create a larger and grander capital in a less mountainous, more accessible area, to set the mood for a new political order. But the atmosphere was poisoned by an assassination and the related death of PRINCE SAWARA, and he soon moved the capital again, to HEIANKYO, 15 km to the north.

Capitals of Japan, 8th century

Nakanomikado Oji

East-west street in the northern part of HEIANKYO, about 30 meters (100 feet) wide. Interrupted by the IMPERIAL PALACE, it led to gates in the east and west palace walls. (Present-day Nakanomikado Dori follows almost the same course.)

Namu Amida Butsu

'I entrust myself to AMIDA BUDDHA.' The text of the basic NENBUTSU prayer for rebirth in the PURE LAND. Amida BUDDHA is said to abide by a vow to use his infinite store of power and merit to enable those who chant his name to be reborn in the PARADISE of the Pure Land.

Nandaimon

'Great South Gate' the main entrance to TOJI. Following the earliest tradition of TEMPLE design in Japan, the gate is on a straight line with the main buldings ... the MAIN HALL, the LECTURE HALL, and the Dining Hall. The original gate had two stories. The Nandaimon which stands today was built in 1600 as the western gate of the SanjCisangendo temple in Kyoto, and was moved to Toji in 1896.

Nandaimon entrance to Toji

Nenbutsu

The spiritual practice of taking refuge in AMIDA BUDDHA, by both chanting •NAMU AMIDA BUTSU' and inwardly contemplating his virtues and form. Prior to the 10th century, nenbutsu chanting had long been seen as a means for delivering the soul to the PURE LAND. КОУЛ popularized it as a method open to all and stressed its efficacy for rebirth as a BUDDHA. GENSHIN transformed the practice to include both chanting and meditation, through his widely read book "ESSENTIALS OF SALVATION".

People chanting the nenbutsu

Nichizo

10th-century Buddhist monk, originally named Doken. Studied SHINGON BUDDHISM at TOJI, then took ascetic spiritual training at Mount Kinpu. During a severe exercise he died and toured the DARK WORLDS for 13 days, then revived. In "JOURNEY IN DARKNESS" he wrote of meeting SUGAWARA NO MICHIZANE's ghost, and seeing EMPEROR DAIGO suffer in HELL for causing Michizane's bitter death. Nichizo is credited with various miracles, including the disappearance of his remains when he died aged 100-plus.

Nichizo touring the dark worlds

Nijo Oji

Main east-west street in the central part of HEIANKYO, about 51 meters (165 feet) wide. This especially wide avenue ran past the main entrance to the IMPERIAL PALACE, and set the palace precincts off from most of the rest of fhe city. (Present-day Nijo Dori follows almost the same course.)

View of Nijo Dori

Nishi Horikawa Koji

Main north-south street and canal near the middle of the UKYO district. The 12-meter-wide Nishi Horikawa canal ran down the middle, with a 6-meter lane for traffic on either side. (Present-day Nishioji Dori follows a nearby course.)

Nishikyogoku Oji

Street along the western boundary of HEIANKYO, running north-south, about 30 meters (100 feet) wide. Since the western edge of the city was frequently inundated by floods from the Katsura River, Nishi Kyogoku Oji was abandoned, except for a few areas of high ground, soon after the founding of the capital.

Nishino Toin Oji

North-south street in the middle of the SAKYO district, about 24 meters (80 feet) wide. Named after a retired EMPEROR'S residence ('western toin'). From NIJO OJI southward, it was lined with homes of common people, and several major fires occurred there in the later HE IAN period. (Present-day Nishino Toin Dori follows the same course.)

Noblemen's Clothes

The color of the sokutai dress costume for official occasions was different for each of the five court ranks, and the length of the rear hem which trailed on the ground grew with higher rank. Less formal court dress consisted of simpler robes (hoko or ikan) and baggy trousers. Informal wear was cut more loosely, with a shorter Chinese-style top robe (noshi or kariginu). Most robes had full, hanging sleeves.

Court noble in sokutai costume

Noblewomen's Clothes

Over a foundation of stiff haribakama culottes, a thin hitoe kimono was put on, followed by one or more thicker kimono, and an outer haori halfcoat or uwagi tunic. Kimono trailed on the ground and had full, hanging sleeves. For formal situations a Chinese-style short silk jacket (karaginumo) was added.

Formally dressed noblewoman

Nue the Chimera

Mythical beast with a monkey's head, a snake for a tail, the torso of a badger, four tiger's legs, and the call of a bird. In "THE TALE OF THE HE IKE," this frightful apparition emerges in a black cloud from fhe Tosanjo Woods, envelops fhe SHISHINDEN in shadow, and torments Emperor Konoe until it is subdued by Minamoto no Yorimasa. A No play gives a moving sequel in which the nue reappears as a ghost on an empty ship, begs some traveling monks to pray for its redemption, and attains BUDDHAhood.

Nue Shrine, Kyoto

Oinomikado Oji

East-west street in the northern part of HEIANKYO, about 30 meters (100 feet) wide. Interrupted by the IMPERIAL PALACE, it led to gates in the east and west palace walls. (Present-day Takeyamachi Dori follows almost the same course.)

Omiya Oji

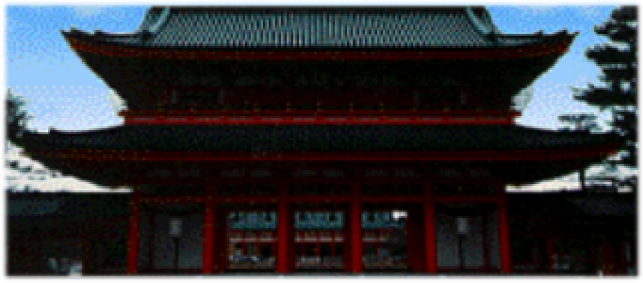
Main north-south street in western SAKYO, about 36 meters (120 feet) wide. The northern segment of the street ran along the edge of the IMPERIAL PALACE, and the southern segment passed the EASTERN MARKET and TOJI. (Present-day Omiya Dori follows the same course.)

Ono no Takamura

802 - 852. Brilliant scholar, poet and state counselor. As a child he loved archery and riding and paid no heed to studies, then plunged wholeheartedly into scholarship and became a prodigy in Chinese poetry and literature. He feigned illness to avoid an appointment as ambassador to China, and was exiled from the capital when he was found out. Legends of his wizardry abound. He was said to spend a few hours each day in hell, as an official of the underworld who could rise from the dead.

Oten Gate

A gate which stood inside the IMPERIAL PALACE, north of the Suzaku Gate. It was destroyed by fire in 866, leading to the OTEN GATE CONSPIRACY.



Replica of Oten Gate, Heian Shrine

Oten Gate Conspiracy

When the OTEN GATE burned down. High Counselor Tomo no Yoshio accused the MINISTER of the Left, Minamoto no Makoto, of arson, but he was acquitted through the machinations of Grand Minister Fujiwara no Yoshifusa. Five months later it was determined that the real culprit was Yoshio's son Nakatsune, aided by Ki no Toyoshiro, and all three were exiled from the capital. They were the main political enemies of Yoshifusa, who went on to solidify his family's power into the FUJIWARA REGENCY.

Other Hungry Ghosts [1]

Those who cheated ailing peddlers of their wares during human existence become HUNGRY GHOSTS who live on shoals in an ocean 1000 times hotter than the human world, yet eat only morning dew. Those who were gaolers and cheated prisoners of food become hungry ghosts who eat nothing but flames from the cremation of corpses, and can never get enough. Those who cut down other people's shade trees or trees growing in monastery gardens become hungry ghosts who live in tree trunks and suffer continual crushing.

Hungry ghost

Other Hungry Ghosts [2]

Some HUNGRY GHOSTS have long hair hanging down over their entire bodies, and each strand is as sharp as a sword and slices the body, or it all turns to fire and fries the body. Some give birth each day and each night to five children whom they promptly eat, but they are always hungry. Some split open their own heads and eat their brains, while others spew fire from their mouths to attract moths which they eat, and others find their food only in water left over from cleaning up dung and urine.

Hungry ghosts

Other Hungry Ghosts [3]

Some HUNGRY GHOSTS are always dying of thirst, but whenever they come across a river and hurry toward it, nasty DEMONs beat them with clubs and the river turns to fire and dries up. Other hungry ghosts have mouths as tiny as the eye of a needle and stomachs as big as mountains, so even if they find food they can never eat their fill. Others can eat what food they find, but it turns to fire, cooks their bodies and spews back out.

Hungry ghost

Outer Chambers of Hell

The boundaries of the four sides of each of the main HELLS are marked by iron fences, each with four gates. Outside each gate is an outer enclosure. These 16 subsidiary pavilions outside each of the hells are known as the outer chambers.

Palace Duties

For the nobles who held government posts, working hours in the palace enclosure were from about 4:30 to 9:30 am (in the winter, about 7:00 to 11:30 am). COURT NOBLES were required to attend court at night and stay late, and some held night guard duties which kept them at work until the next day.

Scene in the Imperial Palace

Palace of Agreeable Radiance

(Senyoden) East of the BUREAU OF CONSORTS. Residence of concubines and court ladies who ranked just below them. (Number 5 at right.)

Palace of Ascending Brilliance

(Tokaden) West of the BUREAU OF CONSORTS. Residential quarters for the empress, the second consort and concubines. (Number 1 at right.)

Palace of Constant Contentment

(Joneiden) North of the PALACE OF DEVOTION AND FRAGRANCE. Residence of the Empress and some of the EMPEROR'S concubines. Also called the Gosechiden because it was used for rehearsals of the Gosechi Dance, an annual ceremony celebrating the harvest. (Number A at right.)

Palace of Devotion and Fragrance

(Jokyoden) North of the IMPERIAL SALONS. Residence for court ladies who were the EMPEROR'S concubines. (Number 10 at right.)

Plan of Imperial Palace Residences

Palace of Expansive Beauty

(Kokiden) North of the SEIRYODEN. Residential quarters for the empress, the second consort and concubines. (Number 2 at right.)

Palace of Gorgeous Prospect

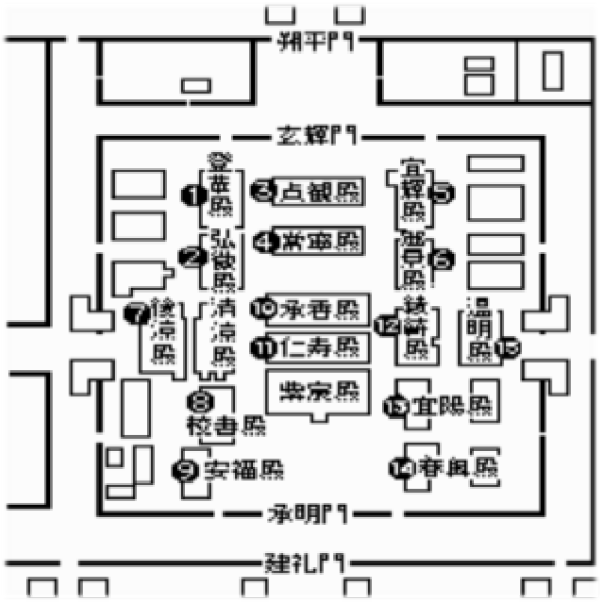
(Reikeiden) Northeast of the PALACE OF DEVOTION AND FRAGRANCE. Residential quarters for the empress, the second consort and concubines. (Number 6 at right.)

Palace of Lingering Freshness

(Koryoden) West of the SEIRYODEN. Living quarters for the EMPEROR'S concubines. Divided by a passageway into north and south sections. (Number 7 at right.)

Palace of Warmth and Light

(Unmeiden) East of the IMPERIAL DINING ROOMS. The imperial sanctuary, housing the divine mirror which is worshipped as a symbol of Amaterasu Omikami, the legendary sun goddess and ancestor of the imperial family. The altar, attended by a maid of honor, was at the south end. (Number 15 at right.)



Plan of Imperial Palace Residences

Pandemonium [1]

A story from the "KOHON SETSUWASHLT: Nishisanjo is leaving the palace to visit a lover in SAKYO, when he comes across two or three hundred DEMONs with fearsome faces and shapes lighting a fire near the Bifuku Gate. They move to attack him but when they come close, for some reason they pull back. Then the chief demon shouts, "It's the Sonsho Oarani," and the fire goes out and the demons vanish. What saves Sanjo is a protection DARANI written by a high priest which is sewn into his collar, the story goes.

Present-day site of the Bituku Gate

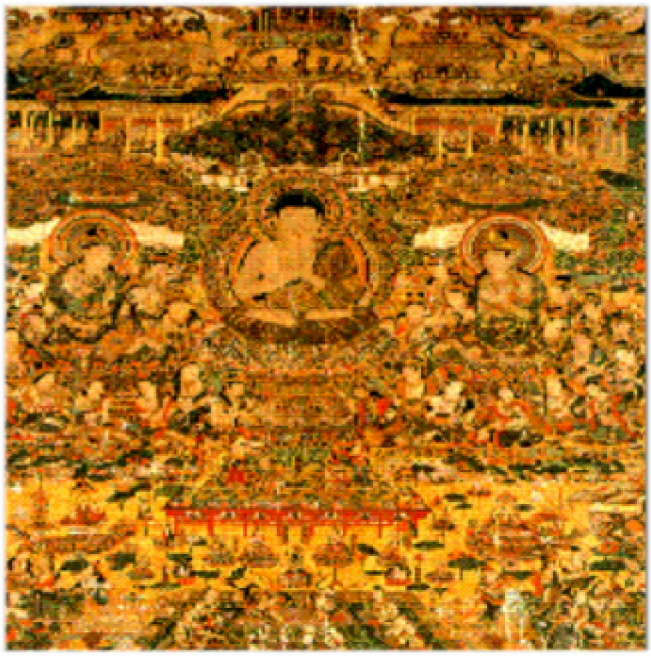
Pandemonium [2]

A story from the "THE GREAT MIRROR": Lord Morosuke of Kujo Palace leaves the IMPERIAL PALACE late at night. At the Awawa crossing he abruptly lowers the curtains of his carriage and orders, 'Stop here and free the ox quickly!' His attendants find him lying face down holding a priest's scepter. 'Outrunners, keep your voices up!' he orders, and concentrates on chanting a DARANI. This goes on for an hour, to everyone's mystification. Later he says it was because he saw a crowd of ghosts and DEMONs.

From the "Pandemonium Scroll"

Paradise

The Western Paradise of the PURE LAND of AMID A BUDDHA, a world transcending the sufferings of transmigration and rebirth in the SIX REALMS of existence. The Pure Land faith teaches that when the state of enlightenment is attained, one is born into an eternal life in paradise, which overflows with gorgeous light, jewels and music. The teachings of Amida Buddha and various BODHISATTVAs, saints and sages may be heard at any time, and it is said that here it is possible to attain the perfect enlightenment of buddhahood.



Mandala painting of Amida's paradise

Peddler Women

Women who worked as merchants without shops, walking around carrying baskets of daily necessities and foodstuffs on their heads. Especially in the farming and fishing villages near HEIANKYO, the women would often work as peddlers while the men would fish or till the crops.

Heian-period peddler woman

Pictures of the Six Realms

A Buddhist style of painting on folding screens or ILLUSTRATED SCROLLS, consisting of graphic depictions of the sufferings of the SIX REALMS of existence and rebirth, including Hell. It originated in the 11 th century with the spread of PURE LAND BUDDHISM, which also stimulated paintings showing the beauties of PARADISE. GENSHIN is reported to have played a large role in establishing the genre.

Politics

The EMPEROR was the nominal head of an autocratic government, but real power was wielded mainly by others, as in the FUJIWARA REGENCY and CLOISTER GOVERNMENT. Administration was led by a grand council of MINISTERS AND COUNSELORS. SOCIAL RANK and family connections were crucial to a political career. Much official time was taken up by elaborate court ceremonies and ANNUAL OBSERVANCES. During the later HEIAN period, power gradually shifted toward provincial estates and armies.

Prayer for All Beings

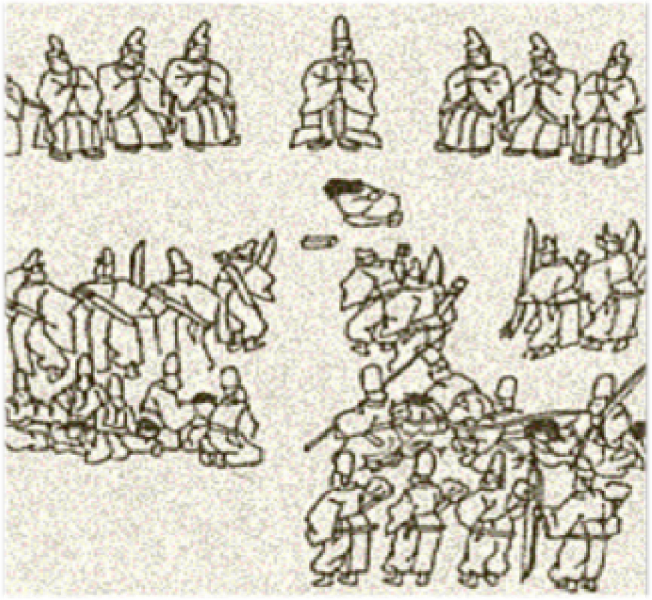
The Metta Sutra (SUTRA of Selfless Good Will), a prayer for the welfare and protection of all beings, is said to have been composed by GAUTAMA BUDDHA. It is part of the oldest Buddhist text, the "Suttanipata," in which Gautama's disciples recorded his teachings after his death. Popular in THERAVADA Buddhism down to the present, it is chanted at ceremonies such as weddings. (Although this sutra was never used by any established sect in Japan, in "Cosmology of Kyoto" KlIlYA's prayer at TORIBENO is taken from it.)

Prince Sawara

? - 785. Younger brother of EMPEROR KAMMU. Exiled from NAGAOKAKYO for involvement in the assassination of Fujiwara no Tanetsugu, he fasted to proclaim his innocence, and died on the way to Awaji Island. His vengeful ghost was blamed for a series of misfortunes that befell the EMPEROR soon after, including the deaths of a wife, his mother, and the empress. In 800, in hopes of rejuvenating a sickly crown prince, the dead prince was named head of state with the title Emperor Sudo.

Public Flogging

In a public ceremony held on a lucky day of the 5th and the 12th month, people convicted of thievery, counterfeiting or other crimes were formally birched or flogged, shackled in leg irons, and led off to prison. The practice continued until the 18th century, although after the HEIAN period it was mainly a symbolic event.



Heian-period flogging ceremony

Puppet Demons

A type of spirit or goblin manipulated through sorcery by YIN-YANG DIVINATION masters. There are various stories about puppet demons in human forms. (Pictured in "The Book of the Crying Fudo.")

Pure Land

(Jodo) Buddhist PARADISE. It may be understood as an otherworld into which the soul is liberated after death; or as a land of purity constructed by BOOHISATTVAs through their diligent good deeds in the present world; or as a realm bathed in eternal tranquil light which can be reached in the here and now through faith. In the sense of the otherworld, it usually refers to the Western Paradise of AMIDA BUDDHA, one of four paradises which exist around MOUNT SUMERU in Buddhist cosmology.

Welcoming by Amida and bodhisattvas

Pure Land Buddhism

Doctrine that those who believe in AMID A BUDDHA will be reborn in the paradise of his PURE LAND. Regards Amida as the savior of humankind, and stresses the power of prayer (NENBUTSU) to bring redemption, and the potential for attaining BUDOHAhood in the next world. The Pure Land faith developed from the 10th century and, with its promise of deliverance from the sufferings of life, spread rapidly amid the social instability of the 11 th and 12th centuries. The Pure Land Sect, established by Honen in 1198, is today one of the largest in Japan. Main scriptures are the AMIDA, INFINITE LIFE, and INFINITE LIFE MEDITATION SUTRAs.

Quarantine

Anyone, even members of the nobility, who came down with a contagious disease such as leprosy was separated from normal society, and forced to live in a compound of wooden shacks. Quarantined persons usually had no means of support other than charity from shrines and temples.

Quarantine house (ancient scroll)

Rajomon

Gate built as the main entrance to HEIANKYO, at the south end of SUZAKU OJI. Also called Rashomon. A statue of Bishamon, the lucky god of war who holds a club and a pagoda, reportedly stood on the upper story. The gate collapsed in a strong wind in 816 and was later rebuilt, but after it fell again during a rainstorm in 980, it was abandoned (the partially built city walls had long since fallen apart). Many strange stories were told about the ruins of the gate, and some RAJOMON STORIES are still heard today.

Site of Rajomon

Rajomon Stories [1]

In the No play "Rajomon; WATANABE NO TSUNA is at a drinking party when he hears that people are afraid to pass RAJOMON at night because a DEMON is living there. He immediately sets out to see for himself. All is quiet and he is about to hoist his trademark gold AMULET and go home, when someone puts a hand on his headpiece from behind. He draws his sword and begins to fight, and cuts off his opponent's arm. The demon flies off into the sky, and Tsuna gains a reputation for bravery, the story goes.

Tsuna and demon (from a Hokusai print)

Rajomon Stories [2]

A story from the "KONJAKU MO NOG ATARI": A biwa lute named Gensho, a treasure of the imperial household, disappears during the reign of Emperor Murakami (946-967). One night, a man staying in the SEIRYODEN hears Gensho being played. With a companion he follows the sound to the RAJOMON. They call out, and Gensho is lowered to them on a cord. Assuming it has been borrowed by a DEMON, they gingerly take it and return to the palace to present it to the EMPEROR, the story goes.

Biwa

Rajomon Stories [3]

The 20th-century novel "Rashomon" by Akutagawa RyQnosuke and the film of the same name by Kurosawa Akira are based on a story in the "KONJAKU MO NOG ATARI" about a man who came to the capital to work as a thief. He climbs the RAJOMON (Rashomon) gate to wait for nightfall, and finds an old woman pullling hair from the corpse of a young woman. When he draws his sword she says, "My mistress died and I am taking her hair to make a wig." The man runs off with both women's kimonos and the hair that had been pulled out, the story goes.

Rajomon Stories [4]

A story from "MISCELLANY OF THE TEN MAXIMS": To no Ryoka is composing a poem as he passes the RAJOMON gate. He says to himself, "The winds that clear the air comb the hair of youthful willows." Then a voice comes from the top of the gate saying, "The waves that melt the ice wash the beards of aged moss." He proudly shows the couplet to the celebrated poet SUGAWARA NO MICHIZANE who comments, "That second verse is the work of a DEMON," the story goes.

Rajomon Stories [5]

In an episode of "THE GREAT MIRROR," EMPEROR KAMMU visits the RAJOMON building site. Fearing that a high gate might be blown over by the wind, he orders the posts shortened by one foot. But the carpenter thinks a gate that low would lack dignity, so he cuts off only half a foot. The emperor returns when the work is finished, looks up at the gate, and says it would be fine if it were lowered another half foot. The carpenter is so shocked that he faints on the spot, the story goes.

Recipe for Making a Person

A secret method, reportedly transmitted by the YIN-YANG DIVINATION masters of the HOUSE OF TSUCHIMIKADO. Human bones are coated with white arsenic, soaked in the juice of mashed strawberries and chickweed, bound together with wisteria vines or string, and cleansed many times in water. Then they are laid away for 1A days on a freshly made straw mat, after which a special spell is cast. Anyone revealing this dreaded spell risked death.

Ritual Implements

Special 'tools to lead people to the □HARMA' are used in rituals and practices of ESOTERIC BUDDHISM. A sharp distinction is drawn between the sort of tools used in everyday life and these spiritual implements, which are handled with utmost respect. They are felt to be images filled with divine energy, sacred weapons for exorcising evil and obtaining the protection of the BUDDHAs.

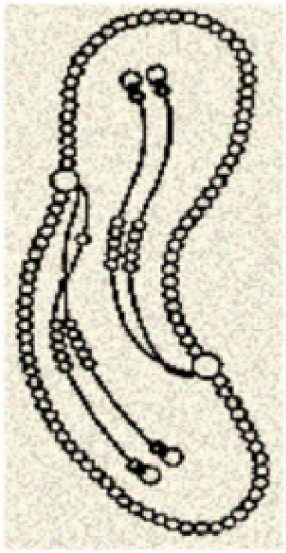
Rokuharamitsuji

TEMPLE erected by KUYA at TO RIB E NO, an open area that had recently become a cemetery for the numerous victims of an epidemic which struck HEIANKYO in 951. The principal deity is an eleven-faced image of K ANNO N which KCiya carved and wheeled around the city until the epidemic subsided, serving people tea which had been offered to the image. Originally Saikoji, renamed after KQya's death as Rokuharamitsuji, 'temple of the six means of perfection.'

Rokuharamitsuji

Rosary

Strung beads which are counted to keep track of the number of times a MANTRA or the name of a BUDDHA is chanted. Also called 'thought beads.' The most auspicious number of beads on a rosary is said to be 108, the number of DEFILING PASSIONS. The oversize reckoning bead symbolizes the AMID A BUDDHA, and the string symbolizes KANNON.



Buddhist rosary

Roundabout Routes

YIN-YANG DIVINATION held that the various directions of the compass were under the influence of a set of divinities which circulated through the heavens. When one of them was resting in a certain direction, movement in that direction became TABOO in order to avoid misfortune. To carry on their daily affairs, people would circumvent the taboo directions by stopping over at some intermediate point from which they could move toward their actual destination without heading in an unlucky direction.

Daishogun, a directional divinity

Saicho

766-822. Early leader of TENDAI BUDDHISM in Japan, also called Dengyo Daishi. In 788 he built the first TEMPLE on MOUNT HIE I, a simple hut which later became E NRYAKUJI. In 805, after studying in China for a year as an ADJUTANT SCHOLAR, he made Mount Hiei the center of the Tendai school. Regarded as one of the two originators of Japanese ESOTERIC BUDDHISM, along with K0KA1, with whom he studied but later parted ways.

Saiji

'Western Temple/ one of two guardian TEMPLEs built for the capital soon after HEIANKYO was founded. It stood on the other side of SUZAKU OJI from the eastern guardian temple, TOJI, and was built on the same basic plan. The chief priest was Shubin, whose name survives in the legend of KOKAI'S RAIN PRAYER. In 990 all buildings except the pagoda were destroyed by fire, and the temple gradually declined and disappeared.

Site of Saiji

Sakyo

"Left Capital" Eastern half of HEIANKYO, to the left' of the IMPERIAL PALACE and SUZAKU OJI. The Sakyo district north of SHI JO OJI was the densest section of the city, and the area where many of the mansions of the nobility were located. In the late Heian period it spread east across the Kamo River, where many TEMPLEs and villas were built.

Heiankyo

Salaries

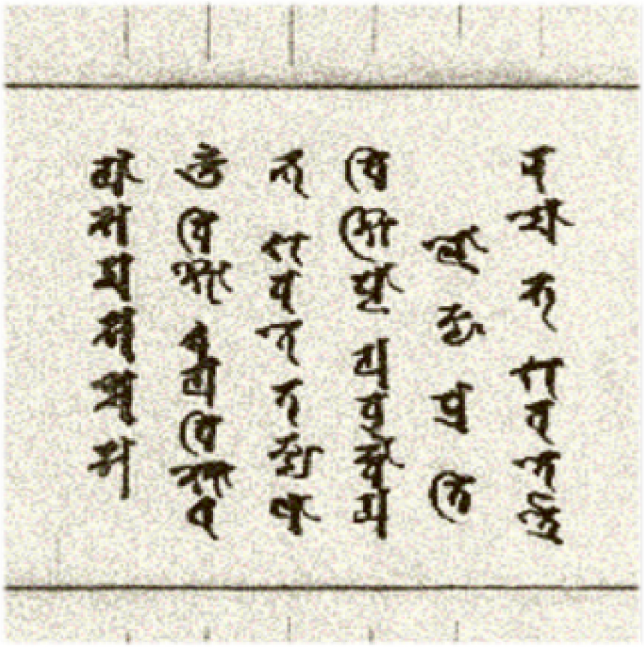
The basic monthly salaries of government employees, as well as special allowances for those of high rank and special grants for those of low rank, were paid mainly in the form of foodstuffs such as rice and salt. Some officials also received cloth or clothing, as elaborate costumes were required for attendance at court. The highest-ranking COURT NOBLES were given half of the harvest and all of the labor and food paid as tax by the peasants of certain manors.

Sanjo Oji

Main east-west street in the central part of HEIANKYO, about 2A meters (80 feet) wide. As the connecting road to the western suburbs of Saga and Arashiyama, it was the only well-traveled thoroughfare in the dangerous UKYO district for much of the HE IAN period. To the east, it connected with the Tokai, Tosen and Hokuriku Highways which connected the capital with the eastern and northern provinces. (Present-day Sanjo Dori follows the same course.)

Sanskrit

'Well-formed, refined.' Language of the Indo-European family. Widely spoken in northern India around 10OO BC, and used in a later form as the standard medium of Indian literature, including important Buddhist texts, until medieval times. The sounds are said to produce vibrations attuned to subtle energies of the body. A legend holds that it was originally taught to people by a god who visited the earth soon after its creation, and could not leave because she became pregnant upon eating some food.



Screens of the Sages

Partitions with the painted likenesses of 32 statesmen from various eras of Chinese history. Following the custom of the Chinese court, from the time of EMPEROR UDA the screens were placed behind the imperial throne in the SHISHINDEN.

Sketch of detail of screen of the sages

"Scroll of the Nine Stages"

An ILLUSTRATED SCROLL showing the nine stages through which a corpse changes to earth and ash. The corpse (1) swells up, (2) is discolored by wind and sun, and (3) disintegrates. The flesh [A] stains the earth, (5) rots, and (6) is picked at by birds and ANIMALS. The bones are (7) scattered, (8) bleached, and (9) burned into earth and ash. The commentary notes that reflecting on this process is a means of CONTEMPLATING IMPERMANENCE, in order to lose attachment to one's earthly body.

Scroll depicting the realm of humans

Searing Hell

The sixth of the eight burning HELLS, beneath the HELL OF GREATER WAILING. Persons who held wicked thoughts or believed incorrect ideas at some time in the past fall into this hell. It is the same size as the five higher HELLS, but with fires so intensely hot that the flames of the higher HELLS seem like fog or snow. A lifetime in this hell is equivalent to 16,000 lifetimes in the human world, it is said.

Seiryoden

'Pure and Fresh Palace.' Daily living area of the EMPEROR. Various affairs of state which were to be held in the emperor's presence were also conducted here, including ceremonies for conferral of court ranks and for appointment to government duties, and councils of COURT NOBLES. Disaster struck the Seiryoden in 930, in the form of a THUNDERBOLT which killed and wounded several persons. The present-day Kyoto Imperial Palace contains a building of the same name.

Seiryoden, Kyoto Imperial Palace

Seiryu

'Blue Dragon.' Guardian of the east, one of the GODS OF THE FOUR QUARTERS.

Shichijo Oji

Main east-west street in the central part of HEIANKYO, about 2A meters (80 feet) wide. The gates of the EASTERN and WESTERN MARKETs opened onto this street, making it a flourishing commercial thoroughfare from the time the city was founded. Also located along the street, on either side of SUZAKU OJI, were the East and West KOROKAN, which hosted delegations to the capital from foreign countries. During the annual Harvest Festival, a procession passed down Shichijo Oji en route to TOJI.

Shijo Oji

Main east-west street in the central part of HEIANKYO, about 2A meters (80 feet) wide. One of the busiest streets of the city, especially during the later HE IAN period. The city's main commercial district developed around Shijo Oji to the east of Horikawa. (Present-day Shijo Dori follows the same course.)

Shijo Dori at the Kawaramachi crossing

Shingon Buddhism

The main school of ESOTERIC BUDDHISM in Japan, founded by KLIKAI from doctrines received in China. Based on cosmic teachings of the GREAT SUN BUDDHA (in the GREAT SUN and DIAMOND CROWN SUTRAs), considered inexpressible in ordinary words. Its gorgeous, mysterious rituals for realizing the MANDALA world and attaining Buddhahood, and for worldly protection or gain, gave Shingon strong appeal among the magically inclined HE IAN nobility. Shingon, which means ‘true word' or MANTRA, is a major sect today.

Shinsen'en

'Divine Spring Garden.' The pleasure garden of the EMPEROR, across NIJO OJI from the IMPERIAL PALACE. Covering about 30 acres, it contained Chinese-style buildings, greenery, and the pond where ZENNYO was believed to stay after KLIKAI prayed for rain. It was the site of official rain-prayer ceremonies, and trees around the pond were said to never wither. During dry weather its water was released for drinking and irrigation. Today only the pond remains.

Shinsen'en Pond (near Oike-Omiya)

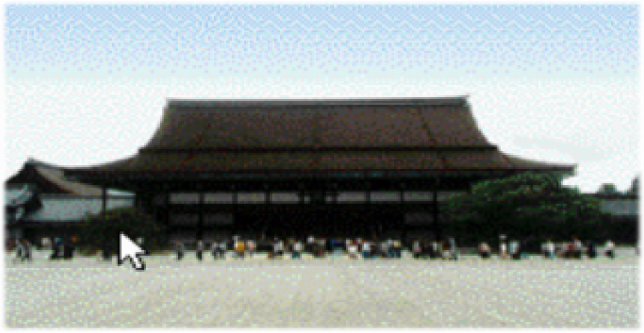
Shinto

(shrine gate) 'Way of the Divinities.' Indigenous religion of Japan, formalized since about the 8th century. Widespread today both as loosely structured local practices and as a doctrinaire sect associated with the imperial line. Central to Shinto practices are sacred spaces and times, rituals of purification and renewal, and myriad divinities (kami) which may be present in any kind of object and are worshipped at SHRINE s. Shinto and BUDDHISM have coexisted and exchanged influences for over a thousand years.

Ceremonial altar; torii

Shishinden

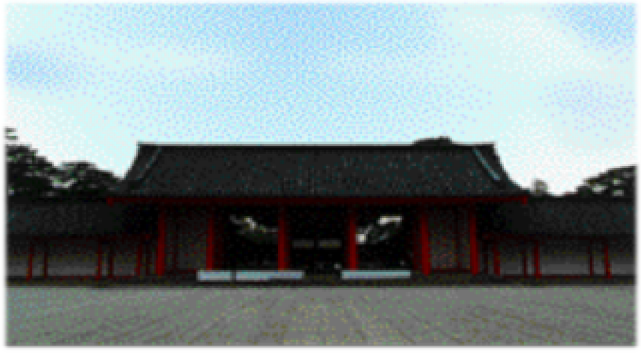
'Palace of the Purple Sanctum.' The hall for state ceremonies in the IMPERIAL PALACE RESIDENCES. The venue for enthronement ceremonies, court banquets and other official events, as well as major and minor ANNUAL OBSERVANCES. It contained the TAKAMIKURA throne with the SCREENS OF THE SAGES behind it. Ceremonies were held on the southern veranda. In the front garden were two famous trees named Cherry of the Left and Orange of the Right. A similar building houses the throne in the modern-day Kyoto Imperial Palace.



Shishinden, Kyoto Imperial Palace

Shomei Gate

South central gate of the inner wall of the IMPERIAL PALACE RESIDENCES, opening onto the main ceremonial garden of the SHISHINDEN. A gate of the same name stands in the modern-day Kyoto Imperial Palace.



Shomei Gate, Kyoto Imperial Palace

Shrewdness of Seimei

In one of the "TALES FROM UJI," an old priest comes with two children to the house of ABE NO SEIMEI to learn YIN-YANG DIVINATION. Thinking he has come to test him, Seimei quietly chants a spell that will hide the children if they are PUPPET DEMONS, and tells the priest to come back another day. Soon the priest returns and says, 'Give me back the children.' Seimei says, 'You can test other people, but don't try it with me,' and chants a spell. The children reappear and the priest is awestruck, the story goes.

Shrine

An enclosed area containing a SHINTO sanctuary and auxiliary buildings, where ceremonies and prayers are performed. Other activities such as annual festivals and occasional sacred music and dance may also be held. Shrines exist in every neighborhood of Japan, and commonly function in part as social centers. Many localities also have portable shrines, which are paraded during annual festivals when divinities are believed to be temporarily residing in them.

Izumo shrine

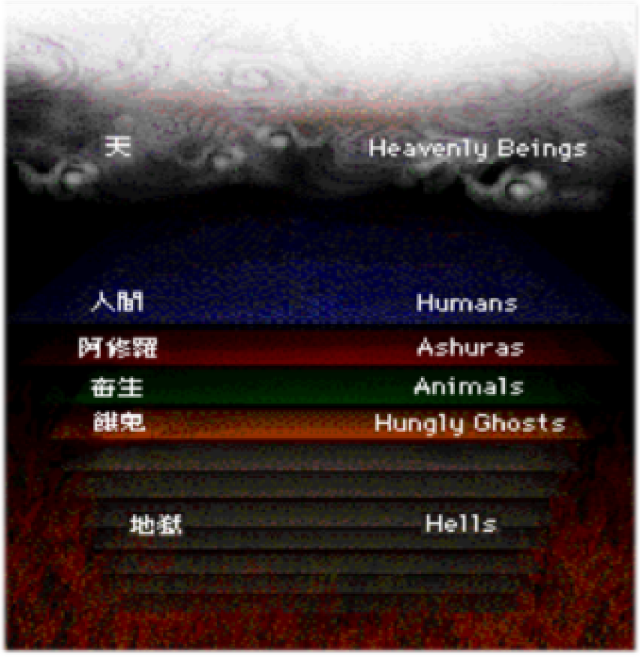
Shugendo

'The Ascetic Path.' A Japanese folk religion which evolved from primitive mountain worship, combined with ESOTERIC BUDDHISM and elements of SHINTO and TAOISM. Its followers acquire mysterious powers by undergoing austere disciplines in the mountains, and perform healings, divinations and exorcisms, often using MYSTIC INCANTATIONS. Known as yamabushi ('mountain sleepers'), they wear distinctive clothing and carry a staff and CONCH HORN.

Yamabushi

Six Realms

BUDDHISM teaches that each living being endures repeated deaths and rebirths in the six realms of existence. The condition of each birth and life in these realms of suffering is said to be determined by the KARMA or actions in preceding lives. The six realms are: HELL, HUNGRY GHOSTS, ANIMALS, ASHURAS, HUMANS, and HEAVENLY BEINGS.

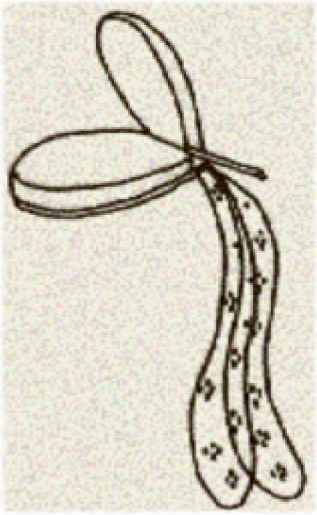


Social Rank

The hierarchy of noble ranks had about 30 different levels, with COURT NOBLES at the top. Commoners were also ranked, falling generally into the categories of good people and low people. Farmers belonged to the good people. The low people were divided into five ranks of laborers, corresponding to the positions held by their masters in the imperial or aristocratic families. This system was abolished after the HEIAN period.

Street Crime [1]

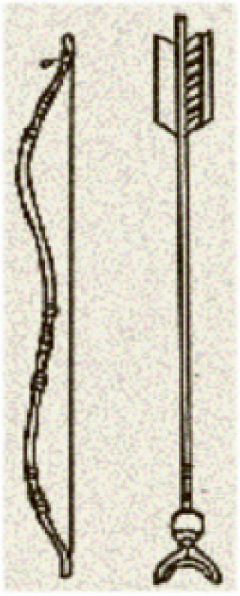
A story from the "KONJAKU MO NOG ATARI": An official named Aso leaves the IMPERIAL PALACE late one night, and when he gets into his ox-drawn CARRIAGE, he takes off his clothes and hides under the mats, wearing only his formal headgear and socks. Soon he is accosted by a thief, and he tells him, 'Another thief just robbed me and left me like this.' The thief bursts out laughing and leaves, the story goes.



Formal headgear

Street Crime [2]

A story from the "KONJAKU MO NOG ATARI": The samurai Sakanoue no Harazumi is on his way to the capital from the province of Kii when he meets an outrunner announcing the approach of a high nobleman. The warrior has no choice but to put down his bow and sword and prostrate himself while the great man passes. Suddenly he finds himself being choked, and looks up to find that the outrunner is really a fearsome robber, who proceeds to take his clothes and weapons, the story goes.



Bow and arrow

Street Crime [3]

A story from the "KONJAKU MO NOG ATARI": One night Tachibana no Norimitsu, a former provincial governor, slips away from the Imperial Palace guardpost to visit a woman. Attacked by robbers near the Oi Gate, he cuts them down with his sword, and all that night he worries that people will know that he has done it. The next morning he returns to the scene and finds a man bragging that he did it. That makes Norimitsu feel even stranger, but he is just as glad to let the other fellow take the credit, the story goes.

Sugawara no Michizane

845 - 903. Statesman, savant, poet and calligrapher. Deeply trusted by EMPERORS UDA and DAIGO, achieving political success rare for a scholar. Slandered by FUJIWARA NO TOKIHIRA and MIYOSHI NO KIYOTSURA, he was demoted (in effect, exiled) to DAZAIFU PROVISIONAL GOVERNOR, and died full of grief and resentment. To calm his vengeful ghost which was blamed for subsequent calamities and strange deaths in HEIANKYO, he was enshrined at KITANO SHRINE. Widely venerated today as the patron saint of learning.

Sugoroku

The ancient Japanese version of pachisi, related to modern backgammon. A board game for two players in which dice are shaken in a tube and rolled out to determine how far a marker will advance. Sugoroku was played on a wooden board about AO by 20 cm. Originating in India, the game reached Japan from China about the sixth century and became a popular indoor pastime of nobles and commoners alike. During the HEIAN period it was often played for money, and as a result was the subject of various prohibition orders.

Sugoroku Showdown

In "THE BOOK OF HASEO/' a man challenges the SUGOROKU expert Kl NO HASEO to a showdown. He bets a beautiful woman and Haseo bets his fortune, and they start playing on top of the SUZAKU GATE. Haseo wins game after game. Finally, in his fervor and frustration, the man takes on the form of a DEMON. The next day the demon delivers a beautiful woman and says she must not be touched for 100 days. Haseo loses control after 80 days, and when he embraces her she instantly turns to water and flows away, the story goes.

From "Book of Haseo" (Courtesy Eisei Bunko)

Sunlight and Moonlight Bodhisattvas

It is said that a monk who was raising two children named Sunshine and Moonshine took a BODHISATTVA vow to relieve persons suffering from serious illness, and the BUDDHA gave him the name Medicine King. He became the HEALING BUDDHA, and the two children became the Sunlight Bodhisattva and the Moonlight Bodhisattva, with the duties of transmitting his teachings.

Sunlight (L) and Moonlight Bodhisattvas

Sushi Ayu

A food of HE IAN times. A mixture of rice, salt and sliced ayu (a trout-like FISH), which was left for a few days until the rice began to ferment, providing a sour taste. Similar pickled fish dishes exist today, such as funazushi, a specialty of the city of Otsu.

Funazushi

Sutra

Any of the many religious texts which are believed to have originated as sermons of GAUTAMA BUDDHA or of earlier legendary BUDDHAs.

Suzaku

'Red Bird.' Guardian of the south, one of the GODS OF THE FOUR QUARTERS. Represented as a phoenix.

Suzaku Gate

One of the 12 outer gates of the IMPERIAL PALACE of HEIANKYO, at the center of the southern wall of the enclosure. SUZAKU OJI runs south from the gate.

Site of the Suzaku Gate

Suzaku oji

The great central boulevard of HEIANKYO, running north-south between the SUZAKU GATE of the IMPERIAL PALACE, and RAJOMON, the main gate to the city. Lined with weeping willow trees, Suzaku oji was some 85 meters (278 feet) wide. Heiankyo never developed on a scale large enough to fully utilize such a grand avenue, and parts of it were used at times for farming or grazing, as well as thieves' haunts. (Present-day Senbon Dori follows the same course.)

Sword, Bow and Arrow, Spear

Weapons used as RITUAL IMPLEMENTS to symbolize the powers of the FIVE FIERCE KINGS OF LIGHT or other BUDDHAs to clear away DEMONs or enemies. Certain items are associated with particular deities, for example, Bishamon who is represented holding a jewelled club.

Taboo
YIN-YANG DIVINATION prescribed a period of taboo for a person considered vulnerable to misfortune as a result of a bad dream, a mysterious occurrence, or contact with something unclean. To keep evil influence away and warn others to stay clear, a small 'taboo' sign attached to a fern stalk was affixed to the hair or clothing, or to the house blinds if the taboo required confinement. The practice originated from a SHINTO custom of purification through fasting and confinement before participating in a ceremony.

Taira no Kiyomori
1118 -1181. Warrior and politician of the late HEIAN period who rose to dominate the government. He gained power by quelling the HEIJI and HOGEN DISTURBANCES, and became the senior imperial adviser in 1160. At the height of his and his family's influence, he married his daughter to an EMPEROR. In 1180, in the wake of political and military challenges to his power, he moved the capital to his stronghold at Fukuhara (now part of Kobe). Public protests forced the return of the capital to HEIANKYO after about six months. He died of illness soon after.

Takamikura
Imperial throne used on occasions of special importance, including the enthronement ceremony and the ceremony in which court nobles congratulated the EMPEROR on the New Year. The empress sat on a similar throne for such occasions. In the HEIAN period the seat was positioned on a platform about five meters square, facing south with stairs leading up to it on the other three sides, topped by an octagonal gazebo.

Present-day takamikura throne

‘Tales from Uji
("Uji shCii monogatari") A set of 197 popular anecdotes, collected in 15 volumes in the early 13th century. Most are tales of common life illustrating Buddhist themes, but there are some folktales including stories about a sparrow whose tongue was cut off and a rice-stalk millionaire. Many of the tales are repeated from the "KONJAKU MO NOG ATARI.M

Tales of Takamura [1]
In one of the "TALES FROM UJI" an enigmatic message posted in the IMPERIAL PALACE grounds seems to say, 'there is neither evil nor goodness/ but the genius 0N0 NO TAKAMURA reads its characters with alternate pronunciations to mean, 'the world would be better off without EMPEROR SAGA/ Arrested for blasphemy, he proceeds to cleverly read a string of a dozen identical characters as, 'a kitten of a cat's child, a cub of a lion's child/ and everyone is so impressed that he is set free, the story goes.

Tales of Takamura [2]

In a story from the "KONJAKU MONOGATARI; ONO NO TAKAMURA helps Nishisanjo, the wise and virtuous state minister who was his lawyer when he was exiled. The minister dies of illness, and when he arrives at the palace of Emma, the ruler of HELL, Takamura is there saying, 'This man is of pure heart. I beg you to release him on my word.' The minister comes back to life, and asks Takamura about it. He replies, 'That was to repay you for helping me, but nobody knows, it must stay secret,' the story goes.

Portrait of Emma, the ruler of hell

Taoism

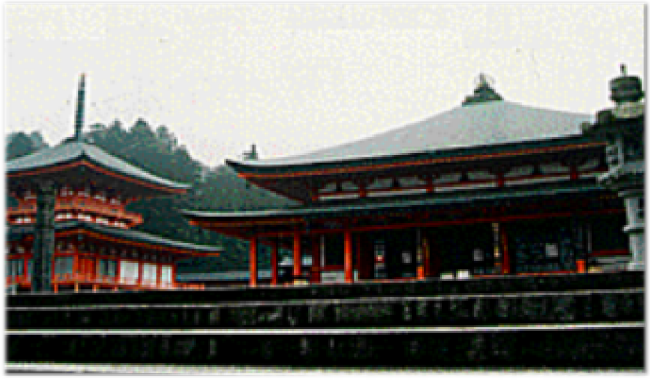
Originally a philosophy stressing effortless harmony with the spontaneity of nature, as expounded in Lao-tze's "Tao-te-ching." By the time it reached Japan from China, around the 6th century, Taoism had evolved into a religious system influenced by BUDDHISM and folk beliefs. Taoist practices of alchemy, divination, astrology, GEOMANCY and medicine, based largely on the principles of YIN-YANG AND THE FIVE ELEMENTS, evolved into the YIN-YANG DIVINATION of the HE IAN period, and influenced SHUGENOO.

Lao-tze

Tea

The earliest record of tea in Japan is from 815, when a priest who had brought some back from China served it to EMPEROR SAGA at Bonshakuji. It was a brick tea which had been roasted and ground, and then mixed with a sweet flavoring. In HE IAN times, tea was a medicinal drink. When an EPIDEMIC swept the capital in 951, the priest КОУЈІ offered tea as MEDICINE to the sick, and the EMPEROR was treated with tea containing pickled plums (umeboshi) and kelp.

Temple
A Buddhist institution where images are enshrined and religious ceremonies are held, usually with one or more priests or nuns in residence. The first temple in Japan was founded in 552. EMPEROR KAMMU moved the capital to escape the influence of powerful temples. Two temples established near the time of the founding of HEIANKYO - TOJI and ENRYAKUJI ~ thrived under imperial patronage and have remained important centers of BUDDHISM ever since. Today there are more than 77,000 temples in Japan.



Enryakuji

Tendai Buddhism
Originally a Chinese school of MAH A YANA BUDDHISM, based on teachings of the LOTUS SUTRA. Brought to Japan in 754, and given momentum by SAICHO who made MOUNT HIE I its headquarters. Strongly patronized by EMPERORs and nobles during the HE IAN era. SAICHO's successors Ennin and Enchin developed Tendai teachings into a form of ESOTERIC BUDDHISM. Compared to SHINGON BUDDHISM, symbol and ritual are less important, and the teachings are not secret. Tendai is a major sect in Japan today.

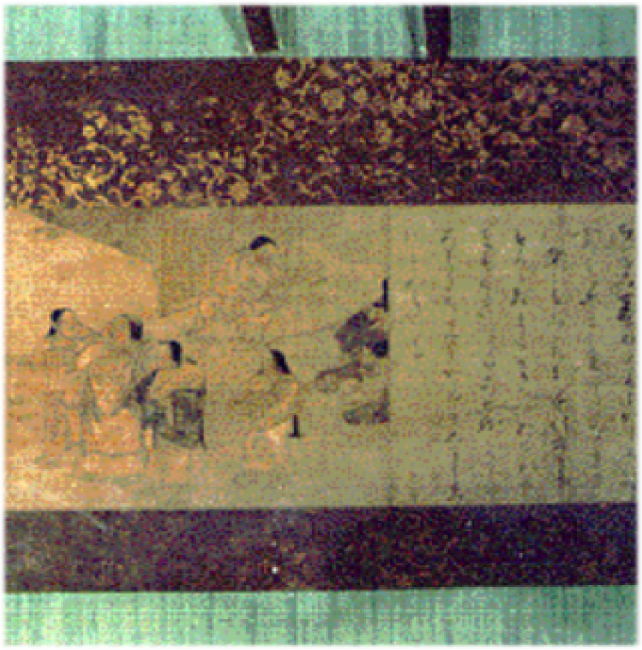
Tengu
Mythical goblins that live in the sky or deep in the mountains, resembling legendary mountain creatures of China, and Buddhist demonesses and evil spirits. The tengu of Japanese folklore carries a sword, a staff and a fan in the fashion of a SHUGENDO ascetic, but the main features are a red face, a very long nose, wings, and claws on its hands and feet. Crow-beaked tengu with feathers are also part of popular tradition. Tales of tengu tell of various supernatural powers and mischievous deeds.

“The Book of Haseo"
An ILLUSTRATED SCROLL from the 12th century about the famous author and scholar Kl NO HASEO. It portrays a SUGOROKU match between Haseo and a DEMON. The work is known for its depictions of people and houses at very large scale.

From "Book of Haseo" (Courtesy Eisei Bunko)

“The Book of Hells”
A set of ILLUSTRATED SCROLLS from the late 11 th and early 12th centuries, showing in graphic detail the various punishments said to be inflicted on sinners in the eight burning HELLS. An example of the genre called PICTURES OF THE SIX REALMS.

“The Book of Sicknesses"
A 12th-century ILLUSTRATED SCROLL describing cases of illness and strange remedies in the areas around HEIANKYO and Yamato (present-day Nara). It depicts such disorders as insomnia, pyorrhea, obesity, hemorrhoids, hallucinations, and neurosis, as well as more serious illnesses for which people were placed in QUARANTINE. Since it shows the torments of sickness, it is classified with "THE BOOK OF HELLS" and "The Book of HUNGRY GHOSTS" in the genre called PICTURES OF THE SIX REALMS.



"Book of Sicknesses" (Fukuoka Art Museum)

“The Book of Tomo Dainagon"
ILLUSTRATED SCROLL from the 12th century which describes the OTEN GATE CONSPIRACY and portrays the burning of the gate. It tells the story of the exile from the capital of High Counselor Tomo no Yoshio.

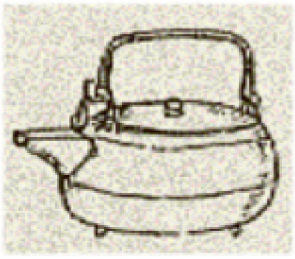
The Fat Moneylender
One part of "THE BOOK OF SICKNESSES" describes a woman who became rich as a successful moneylender in the Shichijo neighborhood of HEIANKYO, near the EASTERN and WESTERN MARKETS. She grew extremely fat as a result of her obsession with eating delicacies, and had great difficulty moving about. She is pictured using crutches and sweating profusely.

"Book of Sicknesses" (Fukuoka Art Museum)

'The Great Mirror"
("Okagami") Historical narrative made up of stories and biographical sketches, covering the period from 850 to 1025. Written around 1100 in the form of a dialogue between two very old men, the first known use of such a device in Japanese literature. Primarily about the fortunes of the powerful Fujiwara family, especially FUJIWARA NO MICH IN AG A. Part of a set of four 'mirror' histories covering periods from 660 B C to 1330 AD.

The Kettle Fairy

A story from the "KONJAKU MO NOG ATARI" A resident of the Tosanjo neighborhood keeps seeing a man about 90 cm tall walking around. He consults a YIN-YANG DIVINATION master who tells him it is the spirit of a copper vessel buried at the southeast corner of his yard. The man goes to the spot and digs, and he finds a very large copper kettle. After that, the little man is never seen again, the story goes.



“The Pond House Chronicle"

("Chiteiki") Collection of essays by YOSHISHIGE NO YASUTANE, dated 982. Taking the form of reflections as he builds a residence around the age of 50, the writings contain sharp social criticism. He asserts the supreme value of respect for literary refinement and religious faith, as opposed to chasing after wealth and status by kowtowing to the elite. The work also describes the rapid degeneration of the UKYO district.

'The Tale of Genji"

A book by MURASAKI SHIKIBU that portrays the lifestyles and intrigues of the COURTNOBLESofHEIANtirr.es. It contains AA chapters tracing the numerous love affairs of Genji, a fictional "shining prince," and 10 chapters focusing on his wife's son Kaoru. It is the world's oldest novel, written at the beginning of the 11 th century, and is famous for its perceptive insights and poetic style.

Prince Genji cradling his child

“The Tale of the Heike"

Epic saga of the glorious rise and ruinous defeat of the Taira family during the 12th century, focusing on TAIRA NO KIYOMORI and the Gempei War between the Minamoto and Taira families (1180-85). One of the most influential and widely known works in Japanese literature. Compiled around 1220, and transmitted by generations of blind minstrels, before the existing texts were compiled. Its 12 chapters are suffused with a Buddhist sense of impermanence.

Minstrel with biwa

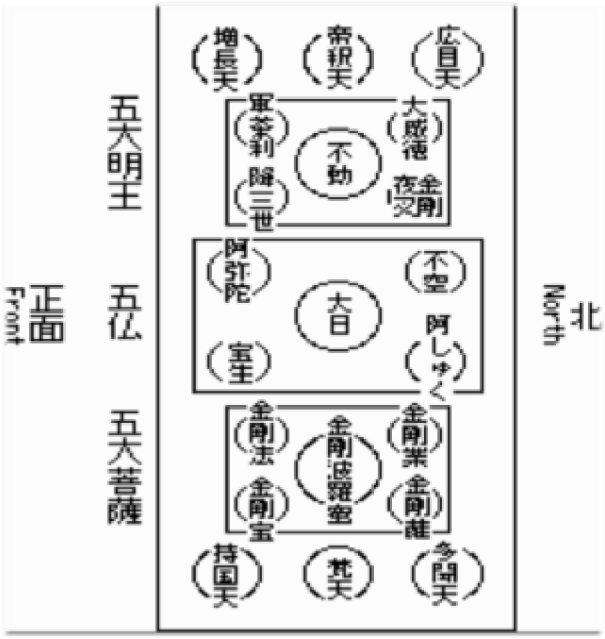
The Water Fairy
A story from the TONJAKU MO NOG ATARI": One summer night a man living next to the Reizei Villa is sleeping on his veranda beside a pond, and wakes up to find his face being stroked by an old man about 90 cm tall. Every night the man strokes his face and vanishes near the pond. One night a dextrous fellow catches the little man and ties him up. 'Please put some water in a basin,' he asks in a doleful voice. When they do so, he says 1 am the water fairy' and disappears into the water, the story goes.

Area near the former Reizei Villa

Theravada
'School of Elders.' The oldest school of BUDDHISM. Pursues the ideal of achieving personal enlightenment. Teaches that no BUDDHA has existed since GAUTAMA, and the BOOHISATTVA Maitreya will become the next BUDDHA in the distant future. The main TEMPLEs are said to contain relics of Gautama. MAHAYANA Buddhists have often called this school Hinayana (’Lesser Vehicle'), a derogatory term. It is the main religion of Sri Lanka, Thailand, Burma, Vietnam, Cambodia and Laos.

'Things Heard Then and Now"
("Kokon chomonjQ") A 20-volume encyclopedic collection of stories from various periods, compiled in 1254 by Tachibana no Narisue, a respected man of letters. It is divided into 30 sections covering such areas as government affairs, literature, Japanese poetry, and music and dance.
Three-Dimensional

Mandala
Statues of Buddhist divinities arranged to represent the teachings in a SUTRA. The three-dimensional MANDALA in the LECTURE HALL at TOJI is based on the Guardian Kings Sutra, and consists of 21 statues on a huge MOUNT SUMERU-style altar. The five main BUDDHAs in the center are flanked by five BOOHISATTVA images on the east, and the FIVE FIERCE KINGS OF LIGHT on the west. BRAHMA AND INDR A stand as guardian deities in the east and west, and the FOUR KINGS OF HEAVEN are at the outer corners.



Plan of three-dimensional mandala at Toji

Thunderbolt

In 930 on the 26th day of the 6th month, during the hour of the horse (about 2 pm), rumbling was heard from a black cloud covering Mount Atago, and suddenly a thunderbolt struck a pillar of the SEIRYODEN. Court nobles were there discussing measures to counter a drought. One died instantly as the bolt rent his chest, another's face was scorched. In the SHISHINDEN there were burnt knees, a death from hair afire, a death from madness. Everyone thought it was the work of SUGAWARA NO MICHIZANE's vengeful ghost.

Thunder deity

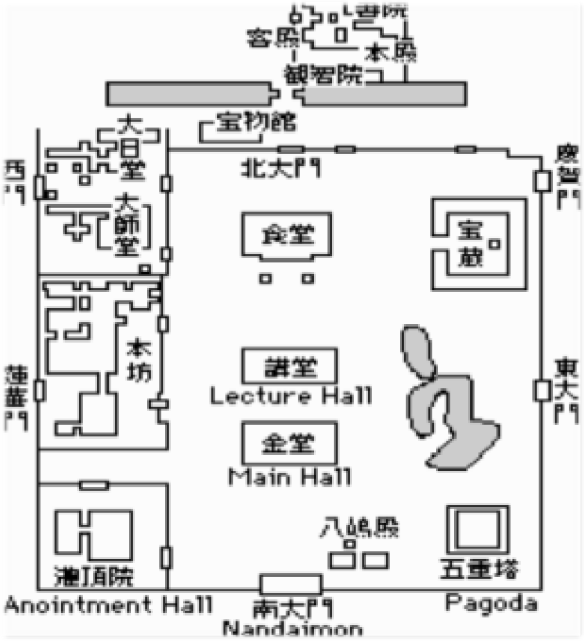
Time

The twelve hours of the day consisted of six equal parts of daylight, and six equal parts (usually not the same as the other six) of night. These were given the animal names of the Chinese zodiac. Around midnight was the hour of the rat, next came the hour of the ox. Most people could not afford lamp oil, and went to sleep after sunset. The night streets of HEIANKYO were lit only by the moon and stars, and whatever moved was not likely to be human.

Zodiacal table of times

Toji

'Eastern Temple.' The official name is 'Temple of National Protection,' for it was one of two TEMPLEs (with SAIJI) founded by the government in 796 to guard the new capital of HEIANKYO. In 823, when only the MAIN HALL had been built, EMPEROR SAGA put KUKAI in charge. Linder him many new temple buildings were erected and Toji changed from a non-sectarian temple to a main center and monastery of SHINGON BUDDHISM.



Plan of Toji

Toribeno

Suburban neighborhood of HEIANKYO east of the Kamo River, named after a family who lived there in pre-HEIAN times. It served as the city's main cemetery from the 10th century. Until the 18th century, gravestones were not placed on the graves of commoners. Instead, stone or wooden markers or notched wooden posts were piled as high as possible in heaps called stupas, which gave the area an eery aspect.

Toribeno site (Gojo-Higashiyama area)

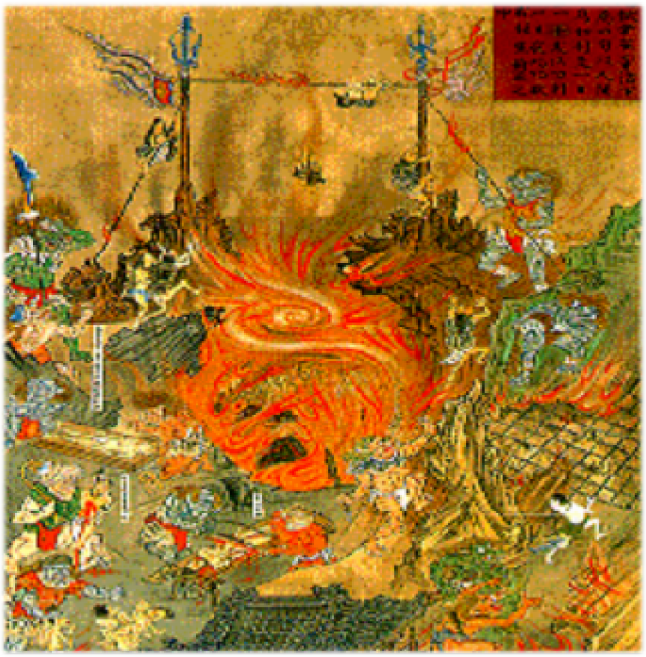
Tortures in the Hell of Constant Revival

Those who have fallen into this hell constantly encounter hostile fellow sinners, and tear at each other with metal claws until their bones are stripped of flesh. Or the OEMONs of this hell beat them from head to toe with iron rods and clubs until they are pulverized like grains of sand. Or else with sharp swords they slice up their bodies like chefs preparing fish. Then a cool wind arises and returns the sinners to the their original state and the tortures recommence, it is said.

Scene in the Hell of Constant Revival

Tortures in the Hell of Black Chains

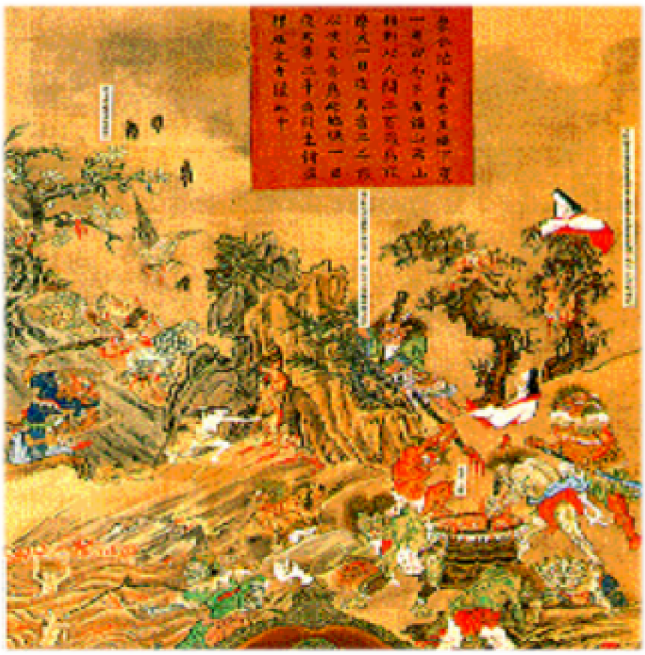
Sinners are laid on burning iron grills, and DEMONs stab them all over with the tips of scorching iron spears, then chop them to bits with searing axes, saws and swords. Or else they are driven among countless hanging hot iron chains which are wrapped around their bodies by a mighty wind, and sear their flesh and bones to ash. Or else they are made to walk with iron weights along a chain strung between iron mountains, and if they fall they tumble into giant vats far below and are stewed, it is said.



Scene in the Hell of Black Chains

Tortures in the Hell of Mass Misery

Here all instruments of torture come together to crush sinners to bits. DEMONs with animal heads chase them between mountains which close in as giant rocks rain down. They are ground up with iron mortars and pestles, and eaten by demons and ferocious beasts. Or multitudes of writhing sinners are cast into rivers of molten copper. Or else, seeing lovely women atop trees with leaves like swords, they clamber to the top ripping their flesh to shreds, only to find the women now down below, it is said.



Scene in the Hell of Mass Misery

Tortures in the Hell of Wailing

First the chief DEMON, who breathes fire, wears bright red clothes, has giant hands and feet and runs like the wind, terrifies the sinners with his eerie roar. Then they are beaten over the head with iron poles, chased across red-hot metal, and dipped over and over into searing cauldrons. Or they are successively boiled in vats, put in iron rooms seething with flames, and fed molten copper until every organ is fried, it is said.

Tortures of Interminable Hell
Sinners hang upside-down for 2000 years listening to the screams of others in hell, then raging fires singe off their skin and flesh, and burn through to the marrow of their bones. Or they are sent forever back and forth across searing fields and red-hot iron mountains. Or else their mouths are pried open with crowbars and they are fed hot iron balls which sear away the throat and every bodily organ. The intensity of the flames fuses all sinners into a single mass, and there is never any respite, it is said.

Scene in Interminable Hell

Tortures of Searing Hell
Sinners are laid on hot iron sheets and beaten and pierced from head to toe with searing pokers and turned into mincemeat. Or they are roasted above giant iron cauldrons until their front and back sides are charred beyond distinction, □r else they are pierced from anus to face with giant iron skewers and roasted again and again until flames shoot from their bodies, or put in blazing cauldrons and cooked clear through to the marrow of their bones, it is said.

Transmigration of Souls
Perpetual repetition of birth and death in the SIX REALMS, which is believed in BUDDHISM to be experienced by every living being according to the law of KARMA until perfect enlightenment (buddhahood) is reached.

Treasure Buddha
Venerated as the master of the treasury of wisdom, which is symbolized by wealth, and as the deity who affixes the seal which ensures the fulfillment of a wish.

Treasure Buddha

Trickster God

A story from the "KONJAKU MONOGATARI": Kuni no Toshinobu is accompanying the EMPEROR to the Iwashimizu SHRINE south of HEIANKYO, when his party becomes mysteriously confused. They walk around the same spot in the Kujo area many times, and lose sight of the main group. It grows dark, and they spend the night under the eaves of a building. The next day they go home, convinced that a trickster god made them lose their senses and walk in circles, the story goes.

Kujo neighborhood

Trying to Make a Person

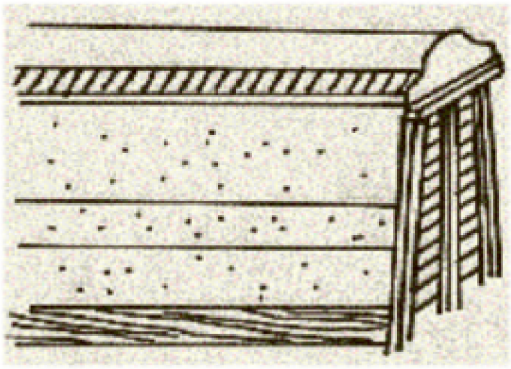
A story from "MISCELLANY OF THE TEN MAXIMS": The monk Saigyo grows lonely while training at KONGOBUJI, because his friend has gone to the capital. Remembering a story about a DEMON recreating a person, he collects some bones that are scattered in the fields and follows a magic recipe. It works, but the person has a disgusting voice and skin color and no heart. Saigyo gives up and, since monks cannot kill, he leaves the creature in the mountains. He never tries the recipe again, the story goes.

Saigyo

Tsuchigumo

'Earth spiders.' Disparaging name for a tribe of cavedwellers who inhabited various regions of ancient Japan and refused to submit to the authority of the Yamato state. Early historical chronicles describe them as savages living in holes in the ground. There are various legends about their strangeness, including tales of sorcery, and about heroes who subdued them. In the "BOOK OF THE TSUCHIGUMO" they are portrayed as ghostly mutations.

Tsuchimikado
'Earthen gates' of the IMPERIAL PALACE. The Upper East Gate and Upper West Gate of the palace enclosure were known as the eastern and western tsuchimikado. Unlike the other ten outer gates, which were majestic roofed structures, the tsuchimikado were simply cuts in the earthen wall surrounding the palace. The rough design was practical, as these were the portals through which materials and supplies were carried into the palace.



Earthen wall

Tsuchimikado Oji
East-west street in the northern part of HEIANKYO, about 30 meters (100 feet) wide. Interrupted by the IMPERIAL PALACE, it led to the TSUCHIMIKADO gates in the eastern and western walls. At the eastern end of the street was the Kyogoku Palace, the FUJIWARA NO MICH IN AG A mansion where three EMPERORs spent periods of temporary residence. (Present-day Kamichoja Dori follows almost the same course.)

Ukyo

"Right capital". Western half of HEIANKYO, to the 'right' of the IMPERIAL PALACE and SUZAKU OJI. Marshlands of the Katsura River covered large portions of this district, making it far less desirable for living than SAKYO. Much of the land was used as rice fields and pastures, and within a few decades after the founding of the capital, Ukyo degenerated into a desolate area infested with thieves.

Heiankyo

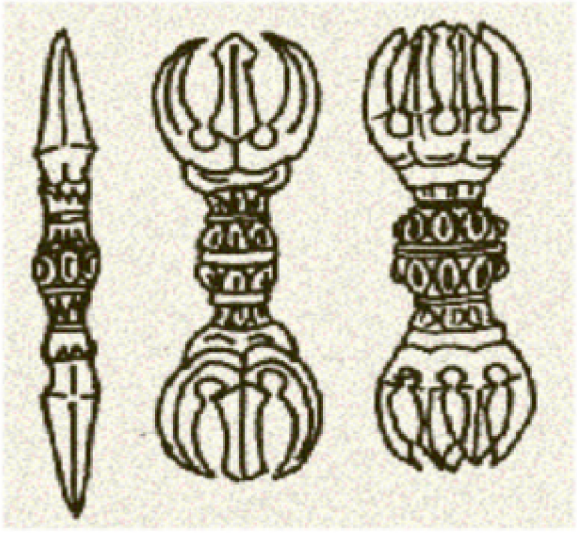
Utage Pine Field

Open area in the western part of the IMPERIAL PALACE enclosure, to the north of the Pavilion of Abundant Pleasure. From the early days of HEIANKYO it was an eerie place, said to be the haunt of DEMONs, and foxes who would take human form.

Site of the Utage Pine Field

Vajra

In SANSKRIT, 'thunderbolt' or 'diamond.' In Buddhist practice, a RITUAL IMPLEMENT which symbolizes the attitude of indestructible strength that is necessary to smash DEFILING PASSIONS. The vajra is a hand-held baton with either spear points or three or five prongs at each end, according to its specific purpose. The shape derives from an ancient Indian weapon.



Vegetables

Vegetables commonly eaten in HEIANKYO included beans, sesame, cucumbers, eggplants, onions, potatoes, scallions, parsley, turnips, mountain bracken, burdock root, carrots and bamboo shoots.

Vegetable seller

Vomit Eaters

A kind of HUNGRY GHOST. Incarnation in this form is earned by men and women who withheld delicious food from their families so they could have it all for themselves during their human existence. Their bodies are A km tall. They always want to eat food which has been vomited by others, but when they search there is none to be found.

Vomit eater

Watanabe no Tsuna

953 - 1025. Archetypal warrior of the HE IAN era. Founder of the Watanabe Samurai, active in Naniwa (Osaka) in later centuries. Famous for his prowess and brilliance as one of MINAMOTO NO YORIMITSU's 'big four' samurai (along with Sakata no Kintoki, Taira no Sadamichi and Taira no Suetake). His legendary brave exploits include cutting off a demon's arm at the RAJOMON gate or the BRIDGE OF RETURN, and helping Yorimitsu subdue the TSUCHIGUMO and the DRINKER IMP.

Tsuna and demon (from a Hokusai print)

Water Eaters

Incarnation as this kind of HUNGRY GHOST is earned by those who sold watered-down liquor or put worms or moths into liquor during human existence. They constantly suffer hunger and thirst, but are unable to get water. Long hair veils their faces so they cannot see. They manage to live on drops of water from the feet of people who have crossed rivers, or holy water spilled by people at their parents' funerals. If they try to take water for themselves, the guardian god of water beats them with clubs.

Water eater

Welcome to Paradise

A vision in which AMIDA BUDDHA and divine BOOOHISATTVAs appear riding on clouds to welcome the soul to paradise. Said to occur during the dying moments of those who fervently aspire to be reborn in the PURE LAND.

Welcoming by Amida and bodhisattvas

Western Market

Municipal marketplace established when HEIANKYO was founded, at the Shichijo-Nishi Horikawa intersection.

Open during the second half of each month, on an alternating schedule with the EASTERN MARKET. It soon went into decline as the UKYO district degenerated. Efforts to revive it included limiting the sale of certain goods to the Western Market, and establishing a public financial institution there, but it was closed in the middle of the 9th century.

Wiping Out the Tsuchigumo [1]

In the "BOOK OF THE TSUCHIGUMO" (excerpt at right) Yorimitsu and Tsuna ride on a flying skull to a ramshackle house. There they meet a host of bizarre ghostly mutations including an old woman, a young nun and giant demons. At dawn a beautiful woman appears, then vanishes when slashed by Yorimitsu's sword, and a trail of white blood leads them to the TSUCHIGUMO who has been making trouble in the land. They cut off its head and guts, and out come 1,990 skulls. The pair receive magnificent rewards for their deed, the story goes.

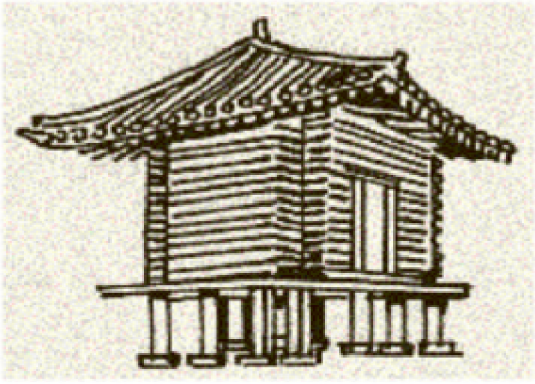
Wiping Out the Tsuchigumo [2]

In the No play "Tsuchigumo," a monk appears beside the feverish MINAMOTO NO YORIMITSU and binds him with a thousand strings. He vanishes when Yorimitsu slashes him with his famed Hizamaru sword, and samurai track the bloodstains to a mound on Mount Katsuragi. They dig and clear away rocks, and from the craggy shadows emerges a goblin which is the spirit of the TSUCHIGUMO, intent on again disrupting imperial rule. After a fight, the samurai cut off its head and return to the capital, the story goes.

Story of Yorimitsu and the Tsuchigumo

Woman Eaten by a Demon

A story from the "KONJAKU MO NOG ATARI": ARIWARA NO NARIHIRA is wooing a young woman, but her parents disapprove of him. He secretly spirits her away to a villa in the hills north of Yamashina. The residential quarters are in poor repair, so they go to sleep in the storehouse. Suddenly thunder booms. Narihira pushes the woman behind him and draws his sword, and soon the thunder stops and day breaks. There is no sound from the woman. He turns around, and finds only her head and kimono, the story goes.



Heian-period storehouse

Woman Eaten near the Palace

A story from the "KONJAKU MO NOG ATARI": Three women are walking in the UTAGE PINE FIELD when one of them is hailed by a man. The other two wait a short distance ahead. The sound of voices stops but she doesn't return, and when they go back there is no one in sight. They search carefully and find her hands and feet lying on the ground. The terrified women run off, and afterward everyone says the woman was eaten by a DEMON appearing as a man, the story goes.

Womb Realm Mandala

MANDALA illustrating how the compassionate mind of the BUDDHAs can illuminate the human world. Based on the GREAT SUN SUTRA, one of the basic teachings of ESOTERIC BUDDHISM. The mandala shows the GREAT SUN BUDDHA sitting in the center of a lotus blossom, with a BUDDHA or BODHISATTVA sitting on each of the eight petals around him. The flower blooming resplendently in the mud symbolizes the potential for enlightenment of the BUDDHA nature that exists in every mind.

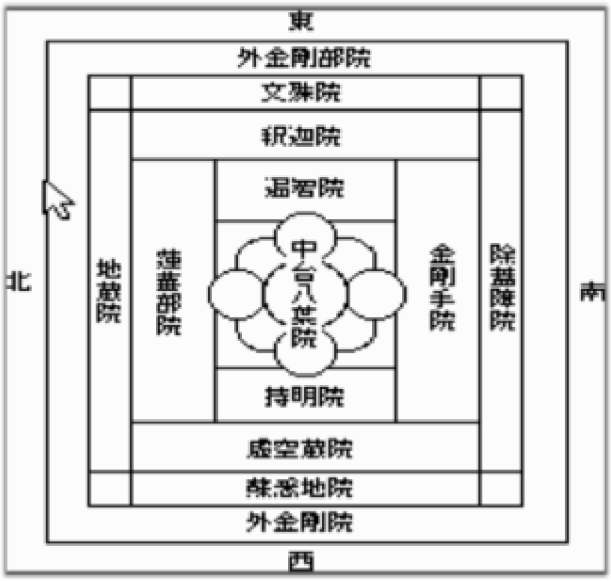


Diagram of womb-realm mandala

Yugao

Yugao, the heroine of a chapter in "THE TALE OF GENJI." is named after the 'evening face' moonflowers blooming on a wall of her house. On his way to see Lady Rokujo, Prince Genji visits his ailing former nursemaid and catches sight of YQgao, who lives next door. Soon he is spending time with her in a deserted villa, but an apparition of a beautiful woman... the ghost-in-life of the jealous Lady Rokujo ... appears by their bedside at midnight, and YQgao dies on the spot, the story goes.

Yugao moonflower

Yugao's Poem

In "THE TALE OF GENJI", when YUGAO sees Prince Genji (whom she has never met) outside her gate, she writes a poem on a fan and sends it to him: 'I think I need not ask / Upon whose face my gaze rests I This bright evening face / Amid the white blossoms / Glistening with evening dew.' Among the HEIAN nobility, writing poetry (especially 31 -syllable waka) was a social requirement essential for many occasions, and people were frequently judged by their poetic skill and handwriting.

Yearning for Release

The attitude of realizing the defilement of this impure land (as opposed to the PURE LAND of PARADISE) in which we live, to the point of disliking it and yearning to be free of it.

Yin-Yang / Five Elements

Ancient Chinese scientific principles which are still the basis of Chinese medicine. They have influenced many philosophical, religious and magical systems, including Japanese YIN-YANG DIVINATION. All of life and nature are said to be organized and permeated by the alternating negative and positive principles of yin (female, cold, passive) and yang (male, hot, active). Everything in the universe is seen as belonging to one of the five physio-conceptual categories of wood, fire, earth, metal and water.

Yin-Yang Divination

A system of beliefs and practices based on theories of YIN-YANG AND THE FIVE ELEMENTS which reached Japan from China around the 6th century. The masters gave advice and predictions about all sorts of human affairs in relation to the calendar, the stars, compass directions, physiognomy and other omens. They were very influential during the HEIAN era, when attitudes toward the natural world were based largely on sorcery and vengeful ghosts, and a Bureau of Yin-Yang was part of the government. (The sorcery scene at right is from "The Book of the Crying Fudo.")

Yokawa

One of the three separate TEMPLE complexes of ENRYAKUJI, set amid forests and ravines near the top of MOUNT HIE I. The Central Hall was first built in 848 by Ennin, an early leader of TENDAI BUDDHISM.

Yoshishige no Yasutane

? - 1002. Confucian scholar, son of the prominent YIN-YANG DIVINATION master KAMO NO TADAYUKI. While young he excelled in writing and became an ardent Buddhist. Combining poetry recitation with SUTRA reading, he joined the literary and religious worlds in an association of NENBUTSU practitioners called ENCOURAGERSOF LEARNING. In 986 he became a monk at YOKAWA. His writings include "THE POND HOUSE CHRONICLE," and "JAPANES REBORN IN PARADISE" which contributed to the formation of the PURE LAND faith.

Yoshishige's Horse

A story from the "KONJAKU MO NOG ATARI": YOSHISHIGE NO YASUTANE goes out one day on horseback, but once his horse stops it seems it will never move again. His companions start beating the horse's rear, but Yasutane cries out, 'For all you know, this horse could be your mother or father come back to life.' His friends think him strange, but they agree to treat the horse as nicely as they would treat their parents. Sighing 'Oh, such irreverence,' Yasutane gets back on his horse, the story goes.

Zennyo

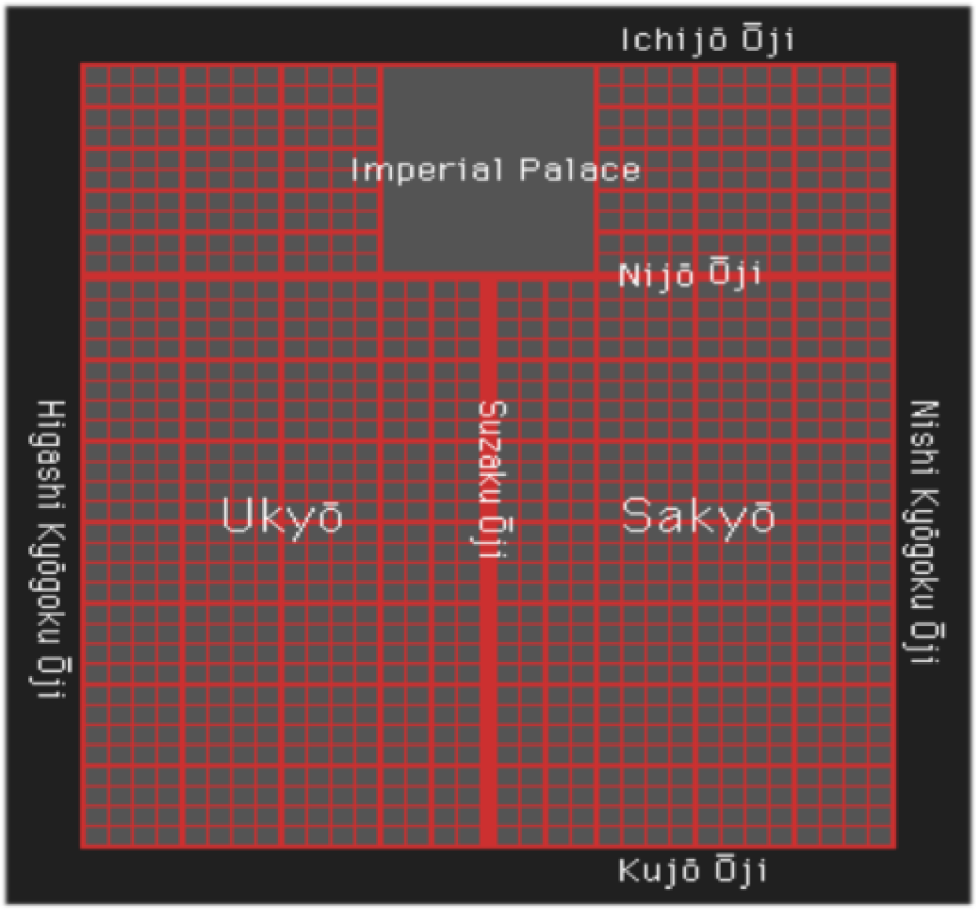
A story from the "KONJAKU MO NOG ATARI" describes KOKAI's RAIN PRAYER at SHINSEN'EN, which was requested by the EMPEROR in order to end a drought. After a seven-day ritual, a snake 1.5 meters long, carrying a golden dragon 15 cm high, appears and goes into the pond. The other priests ask KLIKAI what it means, and he says, 'The dragon king Zennyo who lives in a pond in India has arrived.' Soon dark clouds appear and it starts to rain. In later years, the ritual always works to relieve droughts, the story goes.

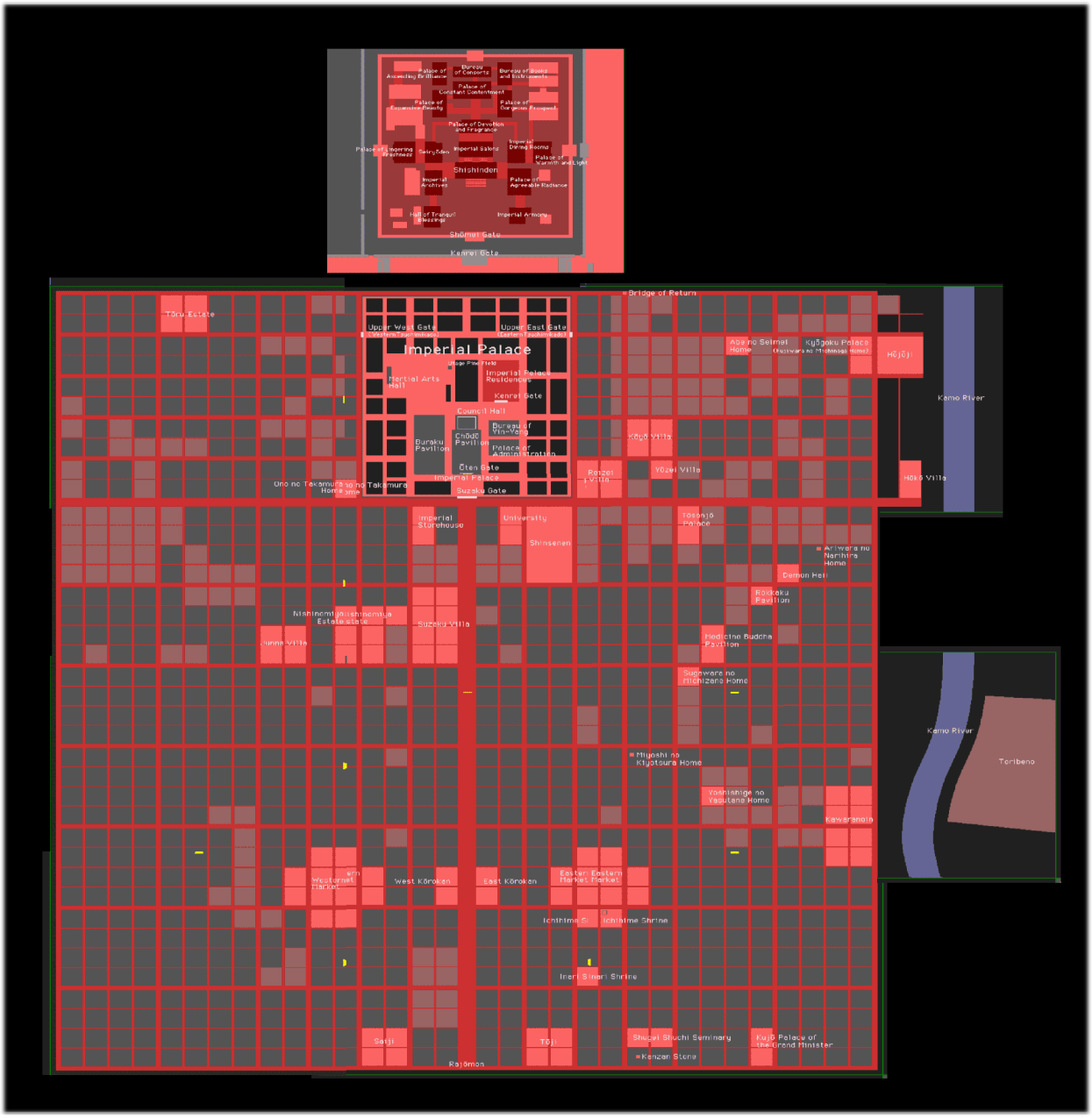
Shinsen'en Pond (near Oike-Omiya)

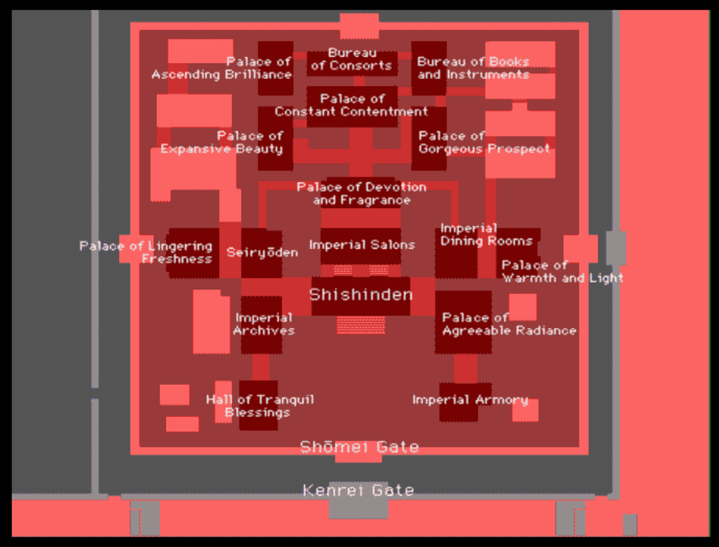
Uighur
P'ohai
Silla
Japan
Tang China
Ryūkyū
Pacific Ocean
Kampuchea
Srivijaya

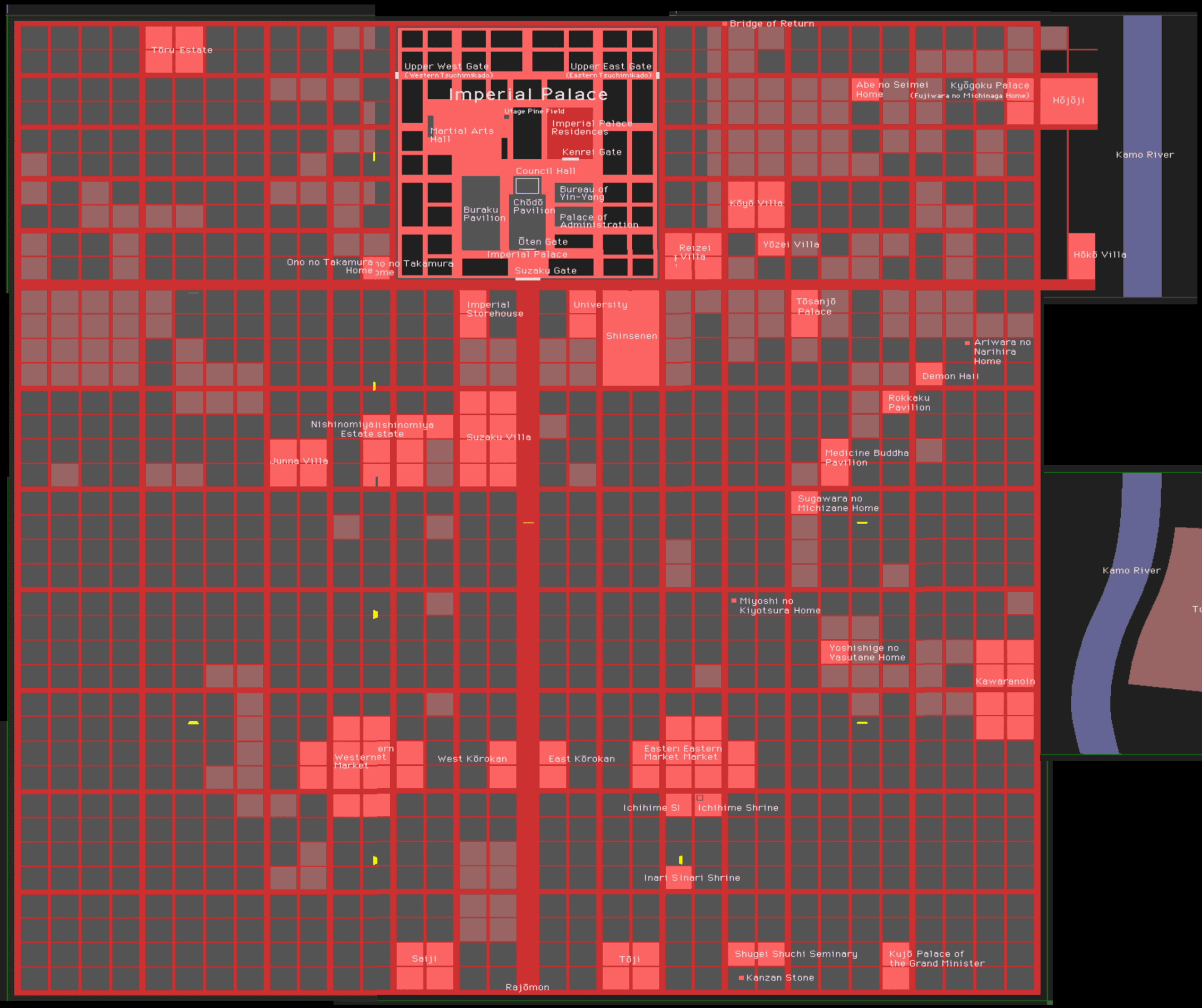
P'ohai
Japan Sea
Silla
Japan
East China Sea
Pacific Ocean
Ryūkyū

Japan Sea
Heiankyō
Nagaokakyō
Heijōkyō
Pacific Ocean


Ichijō Ōji
Imperial Palace
Nijō Ōji
Higashi Kyōgoku Ōji
Suzaku Ōji
Nishi Kyōgoku Ōji
Ukyō
Sakyō
Kujō Ōji


Bureau of Consorts
Palace of Constant Contentment
Palace of Devotion and Fragrance
Imperial Baking
Imperial Dining Rooms
Shishinden
Imperial Archives
Hall of Tranquil Blessings
Imperial Armoury
Shōmon Gate
Kenrei Gate
Bridge of Return
Tōru Estate
Upper West Gate
Upper East Gate
Imperial Palace
Martial Arts Hall
Imperial Palace Residence
Kenrei Gate
Council Hall
Buraku Pavilion
Chōdō Pavilion
Palace of Administration
Ōten Gate
Suzaku Gate
Kamo River
Hōjōji
Kōgō Villa
Yūzei Villa
Hōkō Villa
Imperial Storehouse
University
Shinsenen
Tosanjō Palace
Ariwara no Narihira Home
Daimon Hall
Rokkaku Pavilion
Nishinomiya Estate
Suzaku Villa
Junna Villa
Medicine Buddha Pavilion
Sugawara no Michizane Home
Kamo River
Toribeno
Miyoshi no Kiyotsura Home
Yoshisuge no Yasutane Home
Kawaramachi
Western Market
West Kōroku
East Kōroku
Eastern Market
Ichihime Shrine
Inari Sanari Shrine
Saiji
Tōji
Shugei Shuchi Seminary
Kujō Palace of the Grand Minister
Kanzan Stone
Rajōmon


Palace of Ascending Brilliance
Bureau of Consorts
Bureau of Books and Instruments
Palace of Constant Contentment
Palace of Expansive Beauty
Palace of Gorgeous Prospect
Palace of Devotion and Fragrance
Palace of Lingering Freshness
Seiryōden
Imperial Salons
Imperial Dining Rooms
Palace of Warmth and Light
Shishinden
Imperial Archives
Palace of Agreeable Radiance
Hall of Tranquil Blessings
Imperial Armory
Shōmei Gate
Kenrei Gate


Tōru Estate
Upper West Gate
(Western Tsuchimikado)
Upper East Gate
(Eastern Tsuchimikado)
Imperial Palace
Utage Pine Field
Martial Arts Hall
Imperial Palace Residences
Kenrei Gate
Council Hall
Buraku Pavilion
Chōdō Pavilion
Bureau of Yin-Yang
Palace of Administration
Ōten Gate
Imperial Palace
Suzaku Gate
Ono no Takamura Home
Bridge of Return
Abe no Seimei Home
Kyōgoku Palace
(Fujiwara no Michinaga Home)
Hōjōji
Kamo River
Kōyō Villa
Reizei Villa
Yōzei Villa
Hōkō Villa
Imperial Storehouse
University
Shinsenen
Tōsanjō Palace
Ariwara no Narihira Home
Demon Hall
Rokkaku Pavilion
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Saiji
Tōji
Shugei Shuchi Seminary
Kujō Palace of the Grand Minister
Kanzan Stone
Rajōmon

Events in Japanese History	Events in World History
	744 Uighur state formed in Central Asia (until 874)
	750 Abbasid cali phate established in Middle East (until 1258)
	c.750 Vajrayana Buddhism established in Tibet
	751 Frankish Carolingian dynasty established in western Europe (until 843)
	755 Rebellion of An Lu-shan and Shih Ssu- ming, Chi na
781 Emperor Kammu enthroned	
784 Capital moved to Nagaokakyo (until 794)	
785 Assassi nation of Fuji vara no Tanetsugu	
Prince Sawara dies after being disgraced and exiled	
788 Enryakuji on Mt. Hiei founded by Saicho	
792 Yin- yang diviners diagnose Prince Sawara's vengeful ghost as cause of ill ness of Crown Prince Ate	
794 Capital moved to Heiankgo (until 1869)	
795 Foundi ng of Heiankgo celebrated with festivities at Imperial Palace	
796 Foundi ng of Toji and Sai ji temples	
797 Sakanoue no Tamuramaro leads expeditionarg force to subjugate the Ainu	
	800 Charlemagne of the Franks crowned Roman emperor
804 Saicho and Kukai go to China on official missions	
805 Saicho returns from Chi na and establishes Mt. Hiei as center of Tendai Buddhism	
806 Kukai returns from Chi na and establishes Shi ngon Buddhism	
Death of Emperor Kammu	
809 Emperor Heizei abdicates. Emperor Saga enthroned	
810 Fujiwara no Kusoko leads an unsuccessful rebellion to restore Emperor Heizei to power	81 0 Charlemagne conquers the Danes
816 Kukai founds Kongobuji on Mt. Koда	
Rajomon gate collapses for the first time	
822 Death of Saicho (b. 766)	
Saicho's request to allow ordination at Mt. Hiei is granted after his death	
823 Kukai is given control of Toji	
	827 Byzantine empire loses Crete to Arabs
828 Kukai founds the Shugei Shuchi Seminary for laypeople	
	829 England formed from seven Anglo-Saxon states
835 Death of Kukai (b. 774)	
838 Ono no Takamura is exiled from the capital for refusing appointment as ambassador to Chi na	
8 42 Jowa Co ns pi rac g	
	843 Treaty of Verdun divides Frankish kindgom
852 Death of Ono no Takamura < b. 802)	
858 Fujiwara Regency begins as Fujiwara no Yoshifusa becomes the first regent of non-royal blood	
861 Adoption of Chi nese 1 unar calendar	
863 Shinsenen Festival to pacify deceased souls initiated	
864 Mt. Fuji erupts	
866 Ote n Gate Co ns pi rac g 1 eads to exile of To mo no Yoshio and other Fujiwara rivals	
869 Gion Festival initiated	
	870 Treaty of Mersen 3ets borders approximating modern Germany, France and Italy
	875 Huang Ch'ao uprising, China
880 Death of Ariwara no Narihira < b. 825)	
	c. 882 Rus state of Kiev established
884 Regency for adult emperors begins (monopolized by Fujiwara famil y until 1068)	
894 Termi nation of sendi ng imperial envoys to China	
	896 Magyars establish state of Hungary
899 Fujiwara no Toki hira named minister of the left, and Sugawara no Michizane minister of the right	
900 Miyoshi no Kiyoyuki made head of imperial university	
901 Downfall of Sugawara no Michizane	
903 Death of Sugawara no Michizane (b. 845)	
	907 Collapse of Tang dynasty in Chi na
909 Death of Fujiwara no Tokihira (b. 871)	
	91 1 Duchy of Normandy established by Lolo of France
912 Death of Ki no Haэeo (b. 845) 915 Epidemic sweeps Heiankyo	
918 Death of Mi yoshi no Kiyoyuki (b. 847)	918 Koryo ki ngdom established in Korea
Toji temple burns after being struck by lightni ng	
	919 Saxon empire established in northern Europe (until 1024)
	926 Disappearance of P'ohai state in northeast China
930 Lightning strikes the Imperial Palace, causing several deaths	
Death of retired Emperor Daigo	
935 Taira no Masakado lead3 expedition to quell Johei rebellions in eastern Japan	935-6 Koryo subjugates Silla and unifies Korea
937 Mt. Fuji erupts	
938 Monk KGya propagates nenbutsu practice in Heiankyo	
939 Johei rebellion of Tai ra no Masakado in eastern Japan	
Tengyo rebellion of Fujiwara no Sumitomo in western Japan	
940 Taira no Masakado killed	
941 Fujiwara no Sumitomo killed Nichiz5 tours the Six Realms	
942 Robbers infest Heiankgo	
947 Kitano Shri ne established	
958 Last imperial coin minted	

960 Imperial Palace burns down for the first time
Mumps epidemic sweeps Heiankgo

964 Encouragers of Learni ng movement formed
969 Minamoto no Takaaki falls
from power in Anna Incident
972 Death of KOga (b. 903)
976 Imperial Palace burns down
980 Rajбmon Gate destroged bg storm
982 Yoshishige no Yasutane writes "The Pond House Chronicle"
985 Genshin writes "Essentials of Salvation"
Buddhist cult of the Pure Land spreads
Death of Nichizo
986 Circle of the 25 Meditations formed

1001 Imperial Palace burns down

1 002 Death of Yoshishige no Yasutane
1005 Death of Abe no Sei mei
Imperial Palace burns down
1009 Imperial Palace burns down
c.1010 Murasaki Shikibu completes "The Tale of Genji"
1014 Imperial Palace burns down
1016 Fujiwara no Mlchinaga becomes regent
Fire sweeps Heiankgo and destroys part of Imperial Palace
c.1 01 6 Death of Murasakl Shlklbu
1017 Fujiwara no Yorltsune becomes co-regent with father Mlchinaga
Death of Genshl n (b. 942)
1019 Fujiwara no Mlchinaga retires and becomes a monk
Manchurian Jurchens unsuccessfully Invade western Japan
1021 Death of General Ml namoto no Yorlmltsu (b. 948)
1022 Mai n hall of Hojojl completed
1024 FI re sweeps Heiankyo
1 025 Death of Watanabe no Tsuna
1027 Death of Fujiwara no Mlchl naga (b. 967)

1048 I mperial Palace burns down
1 051 Zenkunen rebellion in northeast Japan (until 1 062)
1052 Fi nal age of Buddhist history believed to begin

1 058 Hojoji burns down

1079 Fire sweeps Heiankyo
1083 Gosannen rebellion i n
northeast Japan (until 1087)
1086 Retired Emoeror Shirakawa establishes cloister government

1103 Fire sweeps Heiankgo
c. 1107 "Konjaku Monogatari" compiled
1114 Gamblers rounded up by Imperial Police in Heiankgo

1125 Fire sweeps Heiankgo
1 1 27 Imperial Palace burns down
c.1131 "The Great Mirror" compiled

1156 Hogen insurrection led bg retired Emperor Sutoku

1 1 59 Heiji insurrection bg opponents of Taira no Ki gamori
1 1 67 Taira no Kigomori becomes chief minister
1 1 75 Honen founds Pure Land sect of Buddhism
1177 Fire sweeps Heiankgo
1 1 79 Taira no Kiyomori puts Emperor Goshirakawa under house arrest
1 1 80 Rebellion bg Minamoto no Yori masa
Capital moved to Fukuhara for five months
1181 Death of Tai ra no Ki gomori (b. 1118)
1185 Tai ra forces anni hilated i n battle of Dannoura

1191 Eisai transmits Rinzai Zen school from Chi na
1 1 92 Kamakura shogunate founded bg Minamoto no Yori to mo

960 Northern Sung dgnastg established in China (untill 127)

962 Otto I crowned emperor,
origin of Holg Roman Empire
Ghazni dgnastg established in Middle East (until 1 1 86)

987 Capetian dgnastg established in France (until 1328)
989 Russia converts to Christianitg (Greek Orthodox Church)

Gunpowder invented in China

1038 Seljuk Turkish empire formed, origin of modern T urkey
Tanguts establish Xixia state in central Asia

1054 Christian church splits into Roman Catholicism and Greek Orthodoxy

1066 Norman conquest of England

1096 First Crusade to Jerusalem
1099 Crusaders establish ki ngdom of Jerusalem

1115 Jin dynasty established in northern Chi na (until 1234)

1 1 27 Northern Sung dynasty collapses. Southern Sung dynasty established (until 1279)

1 1 43 Kingdom of Portugal established`
1 1 47 Second Crusade (until 1 1 49)
1 1 54 Plantagenet dynasty in England established (until 1399)

1157 Collapse of Selj uk Turkish empi re

1189 Third Crusade (until 1 1 92)

1202 Fourth Crusade (until 1204)

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